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The Scottish Text Society

THE NEW TESTAMENT  
IN SCOTS



# THE NEW TESTAMENT IN SCOTS

BEING

Purvey's Revision of Wycliffe's Version  
Turned into Scots by

MURDOCH NISBET

c. 1520

EDITED FROM THE UNIQUE MS. IN THE POSSESSION  
OF LORD AMHERST OF HACKNEY

BY

THOMAS GRAVES LAW, LL.D.

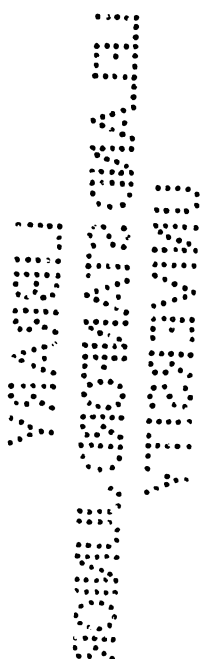
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## PREFATORY NOTE.

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FOR the preparation of this volume, with the exception of the Index of Words, the Society is indebted to Mr Joseph Hall, M.A., D.Litt, who, as a friend of the late Dr Law, gave valuable assistance in the earlier volumes, especially since December 1902, when he undertook the editing of the second volume by way of temporary relief to Dr Law in his illness. The Council would express their thanks to Mr Hall for enabling them to complete the text and annotation of the Amherst MS. They had desired to associate his name with that of Dr Law on the title-page of this volume, and they think it right to state that it is omitted by Mr Hall's express wish.

*January 17, 1905.*





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Readings from Codices not specified in the lists are mostly taken from Berger, and quotations from early writers, for whom no edition is given, are mostly drawn from Sabatier's notes. The editions of the Acts by Blass and Hilgenfeld, of S. James by Mayor, and of S. John's Epistles by Westcott, have also been utilised.



## OF THE ACTES THE PROLOUUG.(a)

**L**VC of Antioche, of the natioun of Sirie, quhais prays-  
ing is tald in the vangele.(b) At Antioche he was a  
worthi man of leche craft, and eftirwart a discipile of Cristis  
apostilis, and folowit Paule(c) the apostile. He seruit God  
in maidinhede without blame;(d) and quhen he was iiij  
score yere ald and foure, he deit in Bithinie, full of the Hali

(a) *The Prolouug* follows closely Purvey's 'prolog on the Dedis of Apostlis.' Codd. Fuld., Gigas alone have the Latin original; the introductions in codd. Cavens., Demidov. are different, the other codices with R. and the Gloss have none. The version in V., a typical early-printed Bible, is quoted here as resembling nearly what Wyclif translated: 'Lucas antiochensis natione syrus cuius laus in euangelio canitur, apud antiochiam medicine artis egregius et apostolorum christi discipulus fuit; postea vsque ad confessionem paulum secutus apostolum, sine crimine in virginitate permanens deo maluit seruire. Qui septuaginta [LXXX. Fuld., Gigas] et quattuor annos etatis agens in bythinia obiit plenus spiritu sancto; quo instigante in achaie partibus euangelium scribens grecis fidelibus incarnationem domini fideli narratione ostendit, eundemque ex stirpe dauid descendisse monstrauit. Cui non immerito scribendorum actuum apostolicorum potestas in misterio [ministerio, Gigas] datur, vt deo in deum pleno et filio perditionis extincto, oratione ab apostolis facta, sorte dominice electionis numerus compleretur. Sicque paulus consummationem apostolicis actibus daret, quem diu contra stimulum [stimulos, Fuld.] calcitrantem dominus elegeret. Quod legentibus et requirentibus deum breui potius volui ostendere sermone quam proluxius aliquid fastidientibus prodidisse, sciens quod operantem agricolam oporteat primum de suis fructibus edere. Quem ita diuina subsecuta est gratia vt non solum corporibus sed etiam animabus eius proficeret medicina.'

(b) *vangele*: P., 'gospel'; Wy., 'euangelye.'

(c) *and folowit Paule*: P., 'and suwede Poul'; Wy., 'aftir folowinge Poul anoon to confescioun, *other the deeth*.'

(d) *He seruit*, &c.: so P., but Wy., 'withoute blame dwellinge in maydenhod, chees to serue God.'



Gaast. In (a) the coostis of Achaie he wrate the gospele to faithfull Grekis, and schewit the incarnatioun of the Lord be a trew telling; and schewit also that he was cummin of the kinrede of Daud. To him nocht without desert was gevin powere to write the doingis (b) of the apostilis in thare ministerie; that God being full in God quhen the son of perdition was dede, and the apostilis had made thar prayer, throu lot (or cauile) (c) of the Lordis electioun the novmer of the apostilis war fulfillit; and also that Paule suld end the doingis of the apostilis, quham the Lord had chosen, that lang tyme flang aganes the brod. (d) And to thame that redis and sekis God he wald schaw it be schort telling, rathir than schaw furth ony thing mare langare to thame that irkis with (e) langsum (f) thingis, knawand that it behuvis the telare that wrikis to ete of his awne fruitis. And he fand sa mekile grace of God that nocht aanly his medicine proffitit to bodijs, bot also to saulis.

## The Actes of the Apostles. (g)

### The first chapture. ✠

THEOPHILE, first I made a sermoun of all thingis, that Jesus began to do and to teche, <sup>2</sup> Into the day of his ascensioun, in quhilk he comandit be

(a) In : Nis., probably by inadvertence, omits here Purvey's 'And he thurȝ stiring of the Hooli Goost.'

(b) *doingis* corrected out of *dois*.

(c) (or *cauile*) : gloss added by Nisbet.

(d) *that lang tyme*, &c. : P., 'that long tyme wynside aȝen the pricke'; Wy., 'whom long kykyng to aȝens.'

(e) *that irkis with* : P., 'that wlaten'; Wy., 'aloothinge.'

(f) *sum* added above the line.

(g) For title Wy. has 'Apostles Dedes,' P., 'Apostlis Dedis,' Tyndal, 'The Actes of the Apostles.'

---

i. 2. *Into the day*, &c. : so P., but Vg., *Usque in diem, qua præcipiens Apostolis per Spiritum sanctum, quos elegit, assumptus est*, as in codd. Amiat., Fuld., Paris., R., and, with slight variations, codd. Demid., Tolet., Laud. also; Wy., 'til into the day, in which he comaunding to apostlis bi the Hooly Gost, whom he chees, was

the Haligaast to his apostilis, quhilkis he had chosen; Joh. xv. b.,  
xx. c., ande  
xxi.  
<sup>3</sup> To quhilkis he schew him self on liue eftir his F. 166 v.  
passioun be mony argumentis, apperand to thame  
fourth dais, and spekand of the realmme of God.  
<sup>4</sup> And he ete with thame, and commandit, that thai Luc. xxiii.  
d.  
suld nocht depart fra Jerusalem, bot abide the Joh. xliii. c.  
Math. iii. d.  
Actis xi. b.  
behecht of the fader, quhilk ye herde, he said, be my  
mouth; <sup>5</sup> For Johnne baptizit in watir, bot ye salbe  
baptizit in the Haligaast, eftir thir few dais. <sup>6</sup> Thar-  
for thai that war cummin togiddire, askit him, and  
said, Lord, quhethir in this tyme thou sal restore Math. xxiii.  
a.  
the kingdome of Israel? <sup>7</sup> And he said to thame, It Math. xxiii.  
c.  
is nocht youris to know the tymes outhir momentis, Luc. xxiii.  
d.  
quhilk the fader has put in his power; <sup>8</sup> Bot ye sal Actis ii. a. d.  
Joh. xv. d.  
tak the virtue of the Haligaast cummyng fra abone  
into you, and ye salbe my witnessis in Jerusalem, and

takyn vp.' P. has probably translated Lyra's paraphrase, 'usque in diem .s. ascensionis sue qua precipiens, &c.', which may in turn be due to Beda's note on Vg., 'per hyperbaton legendum, *Vsque in diem qua assumptus est.*' Cod. Bez. has, *usque in eum diem quem susceptus est quo praecepit apostolis per spiritum sanctum quos elegit*; similarly cod. Gigas, but with omission of *quem susceptus est*.

i. 3. To quhilkis: *Quibus et*; Wy., 'to which and' codd. Gigas, Paris. read *quibus etiam*. he schew: P., 'he schewide'; cod. Gigas has *exhibuit*, cod. Bez. *g.*, *representauit*. But Wy., '3af'; Vg., with cod. Laud. and the other authorities, *præbuit*. be: so P., but Wy., 'in.' Vg., *in multis argumentis*. J. Ham. (Fac. Traict., p. 94), 'he taucht efter the space of 40 dayes schauand himself to the Apostles and spaikand of the kingdome of God.'

4. And he ete with thame, &c.: *Et convescens, praecepit eis*; Wy., 'And he etinge to gidere, comaundide to hem.' Cod. Paris. *s. m.* has *conuescens cum illis*; cod. Laud., *et cum conuersaretur cum illis*; cod. Bez., *conuiuens cum eis*.

5. For Johnne: *Quia Joannes quidem*; Wy., 'for sotheli John.' eftir thir few dais: *non post multos hos dies*; Wy., 'not aftir these manye dayes.'

7. youris: Wy., P., '3oure'; *vestrum*. in his power: *in sua potestate*.

8. cummyng fra abone: *supervenientis*. my witnessis: so P., but Wy., 'witnessis to me'; *mihi testes*.

in al Judee, and Samarie, and into the vtermast of the erd. <sup>9</sup> And quhen he had said thir thingis, in thar sicht he was liftit vp, and a cloude resauet him fra thare een. <sup>10</sup> And quhen thai beheld him gangand into heuen, lo! ii men stude beside thame in quhite clething, <sup>11</sup> And said, Men of Galilee, quhat stand ye behalding into heuen? This Jesus, quhilk is taan vp fra you into heuen, sal cum, as ye saw him gangand into heuen. ¶ <sup>12</sup> Than thai turnit agane into Jerusalem, fra the hill that is callit the hill of Olyuete, quhilk is beside Jerusalem ane hali dais jorney. <sup>13</sup> And quhen thai war entrit in the hous quhar thai duelt, thai went vp into the solere, (a) Petir, and Johne, and James, and Andro, Philip, and Thomas, and Bertholmew, and Mathou, James of Alphei, and Symon Zelotes, and Judas of

Math. xxviii.  
c.

Marc. xvi. c.  
Luc. xxiii.  
d.

Dani. vii. b.  
Math. xxiii.  
c.  
Mar. xiii. c.  
Luc. xvii. c.  
ande xxi. d.

(a) *solere* added in margin, followed by *i.e., cenaculum*.

i. 8. into the vtermast: P., 'to the vtmoste'; Wy., 'til to the vtmoste.' Vg., *usque ad ultimum*. Abp. Ham. (p. 195), 'Ye sal ressave the strenth of the haly spreit that sal cum to yow fra hevin, and ye sal be my witnes in Jerusalem, in Jewry, and in Samarye, and unto the extreme part of the world.'

11. And said: *Qui et dixerunt*; Wy., 'the whiche and seiden.' is taan vp: *assumptus est*. sal cum, as: *sic veniet quemadmodum*; Wy., 'so schal come, as.' Abp. Ham. (p. 165), 'This Jesus quhilk is takin up fra yow to hevin, evin sa sall he cum as ye have sene him passand up to hevin.'

12. the hill of Olyuete: P., 'the hille of Olyuete'; *Olivet*. ane hali dais jorney: *sabbati habens iter*; Wy., 'hauynge the iourney of a saboth.'

13. And quhen thai war entrit in the hous, &c.: so P., but Vg., *Et cum introissent in cenaculum, ascenderunt ubi manebant Petrus*, the reading of codd. Amiat., Demid., and with substitution of *manebat* of codd. Fuld., Tolet., St., and V. Wy., 'And whanne thei hadden entride into the soupyng place, thei wenten vp into the hizere thingis, where thei dwelten,' reading nearly as in cod. Paris. s. m., the conflate, *Et cum introissent in cenaculum, ascenderunt in superiora ubi tunc manebant Petrus*; and R. which omits the second *in* and *tunc*. The variants in the Gloss, *Cum*

James. <sup>14</sup> All thir war lastinglie continuand with aa will in prayere, with women, and Marie, the moder of Jesu, and with his brether. ✠ <sup>15</sup> In tha dais Petir raase vp in the middis of brether, and said; and thare was a cumpany of men togiddir almaast ane hundreth and tuentj; <sup>16</sup> Brether, it behuvis that the scripture be fillit, quhilk the Haligaast before said be the mouth of Daud, of Judas that was ledare of thame that tuke Jesu; <sup>17</sup> And was novmerit amang vs, and gat a part of this seruice. <sup>18</sup> And this Judas had a feeld of the hyre of wickitnesse, and he was hangit, and brestit the middill, and all his bowels war sched on breed. <sup>19</sup> And it was made knowne to almen that duelt in Jerusalem, sa that the ilk feeld was callit (a) Acholdemach in the langage of thame, that

Math. x. a.  
Mar. iii. b.  
Luc. vi. b.  
ande ix. a.

Math. xxvi.  
a.  
Joh. xviii. a.

Mat. x. a.  
ande xxvii.  
a.

Psal. lxxviii.  
d.

(a) callit added in the margin.

*introissent civitatem, in cenaculum ascenderunt*; cod. Tolet., *Et cum introissent, ascenderunt in cenaculum*; codd. Bez., Laud., Gigas (but with *intrassent*), *Et cum introissent, ascenderunt in superiora*, are closer to the best Greek text. Purvey's transference of *ubi manebant* seems to be his own; for his 'soler' comp. Lyra, 'est autem cenaculum solarium.' and James: Wy., P., 'James,' as in Vg., without preposition, but St., cod. Gigas, Mozarab. Miss., Beda have *et*; cod. Laud., *Petrus etiam et Andreas et Jacobus et Johannes*.

i. 14. *lastinglie continuand: perseverantes*; Wy., 'dwellinge, or lastinge.' with aa will: *unanimiter*; cod. Laud. has *unanimis*. Wy., 'to gidere.'

15. and thare was: *erat autem*.

16. Brether: so P. everywhere for *Viri fratres*; Wy., 'Men bretheren,' similarly *Viri Judæi* in ii. 14.

17. And was novmerit, &c.: *Qui connumeratus erat in nobis*; Wy., 'the which was noumbred in vs.' a part of this seruice: *sortem ministerii hujus*; Wy., 'the sort of this mynsterie.'

18. And this Judas: *Et hic quidem*; P. supplies 'Judas.' had: *possedit*; Wy., 'weeldide.' he was hangit, &c.: *suspensus crepuit medius*; Wy., 'he hangid, to-barst the myddel.'

19. callit: P., 'clepid,' and so *passim*. Acholdemach: P., 'Acheldemak'; Wy., 'Achildemak.' Vg., *Haceldama*; Rh., 'Haceldema,' with St., Hent.

is, the feeld of blude. <sup>20</sup> And it is writin in the buke  
 Psal. cviii. a. of Psalmes, The habitacioun of thame be made desert,  
 and be thare naan that duell in it, and ane vthir  
 F. 167 r. tak his bischoprike. <sup>21</sup> Tharfore it behuvis of thir  
 men, that ar gaderit togiddir with vs in al the tyme  
 in quhilk the Lord Jesu entrit, and went out amang  
 vs, <sup>22</sup> And began fra the baptyme of Johnne til into  
 the day in quhilk he was takin vp fra vs, that aan of  
 thir be made a witnesse of his resurrectioun with vs.  
 Actis vii. a. <sup>23</sup> And thai ordanit ii, Joseph, (a) that was callit Barsabas,  
 that was namet Iust, and Mathie. <sup>24</sup> And thai prayit,  
 Actis iii. d. and said, Thou, Lord, that knawis the hartis of all  
 i. Para. xxix. c. men, schaw quham thou has chosen of thir ii, <sup>25</sup> That  
 aan tak the place of this seruice and apostilhede, of  
 quhilk Judas trespassit, that he suld ga in to his place.  
 Prouerb. <sup>26</sup> And thai gaue caulis to thame, and the caule fell  
 xvi. d. on Mathie; and he was novmerit with elleuen  
 apostilis. ¶

(a) *Joseph* added in the margin.

i. 20. And it is writin: *Scriptum est enim*. Hampole (p. 243),  
 'Thaire wonyng stede be made desert; and in thaire tabernakils  
 nane be that won': id. (p. 389), '& his byschopryche another  
 take.' Surtees Psalter (pp. 200, 245)—

'Wildernesse be mad paire woninge,  
 And in paire teldes wone nathingie.'  
 'And his bischeoprike pate other nim.'

Nis. has omitted the reference to Psalm lxviii. c.

21. *ar gaderit togiddir with vs*: *nobiscum sunt congregati*.

23. *ordanit*: *statuerunt*; Rh., 'appointed.' **was namet**  
*cognominatus est*.

24. *of all men*: *omnium*; but Wy., 'of men,' as if reading  
*hominum*.

25. *trespassit*: *prævaricatus est*. Comp. Catholicon, 'preuaricor  
 .i. transgredi, infringere.' Cod. Bez. has *a quo transgressus iudas*;  
 S. Aug., *a qua excessit Judas*. **in to his place**: *in locum suum*.

26. *caulis*: *sortes*; Wy., P., 'lottis.' **he was novmerit**:  
*annumeratus est*; Wy., 'he was noumbred to gidere.'

## The secunde chaptur. †

nahan the  
 is of  
 thecost.)  
 it is to  
 , quhen  
 ende of  
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 is that  
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 che day  
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 i war al  
 yddir in  
 place,  
 than was  
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 is quhilk  
 law  
 kis of  
 ut. xxiii.  
 stro. xvi.  
 le the  
 in now  
 ve call  
 thecost  
 Vitson-

Ande † quhen the dais of Penthecoste war fillit, all the  
 discipilis war togiddir in the sammin place. <sup>2</sup> And  
 suddanlie thar was made a sound fra heuen, as of a  
 gret wynd cummand, and it fillit al the hous quhare  
 thai sat. <sup>3</sup> And diuerse tonngis as fire apperit to thame,  
 and it sat on ilk of thame. <sup>4</sup> And all war fillit with  
 the Haligaast, and thai began to spek diuerse langages,  
 as the Haligaast gaue to thame for to spek. <sup>5</sup> And  
 thare war in Jerusalem duelland Iewis, religiouse men,  
 of ilk natioun that is vndir heuen. <sup>6</sup> And quhen this  
 voce was made, the multitude com togiddir, and thai  
 war astonait in thought, for ilk man herde thame  
 spekand in his langage. <sup>7</sup> And all war astonayit, and  
 wonndrit, and said togiddir, Quhethir nocht al thir  
 that spekis ar men of Galilee, <sup>8</sup> And how herde we  
 ilkman his langage in quhilk we war born? <sup>9</sup> Parthi,  
 and Medi, and Elamite, and thai that duellis at Meso-  
 potamie, Judee, and Capaddocie, and Ponthe, and  
 Asie, <sup>10</sup> Phrigie, and Pamphilie, Egipt, and the partijs  
 of Libie, that is about Syrenen, and cumlingis Romanis,

Dentre. xvi.  
 b.  
 Leul. xxiii. c.

Joh. vii. d.

Actis iiii. b.  
 Mar. xvi. c.

Math.  
 xxiii. b.

ii. 1. fillit: *complerentur*; Wy., 'fulfillid.' all the discipilis:  
*omnes*; but cod. Paris. s. m., Sarum and Corpus Missals, Sar. Brev.,  
 and R. add *discipuli*; the Moz. Missal and cod. Paris., *apostoli*.  
 In the marginal note, 'owkis' means weeks.

2. as of a gret wynd cummand: *tangam aduenientis spiritus  
 vehementis*. Mammotrectus, 'Spiritus vehementis -i uenti fortis.'

3. diuerse: *dispertita*; Wy., 'dyuersly partid.'

6. war astonait in thought: *mente confusa est*.

7. war astonayit: *Stupebant*. and sald togiddir: so P.,  
 and Wy., 'seyinge to gidere' translating *ad invicem dicentes*, as in  
 codd. Paris., Laud., Gigas, Wern., Sangerm. 15, the Corpus and  
 Sarum Missals. Cod. Bez. has *dicentes ad alterutrum*. Vg.,  
*dicentes* with the four Vg. codices Amiat., Fuld., Tolet., and  
 Demidov., and R.

10. about: P. 'aboue,' but two MSS. have 'aboute,' and so Wy.  
 Vg., *circa*. cumlingis: *advena*.

and Iewis, and † proselitis, <sup>11</sup> Men of Crete, and of Arabie, and we haue herd thame speke in our langages the gret thingis of God. † <sup>12</sup> And al war astonayit, and wonndrit, and said togiddir, Quhat will this thing be? <sup>13</sup> And vthiris scornit, and said, For thir men ar full of must. ✠ <sup>14</sup> Bot Petir stude with the elleuen, and raasit vp his voce, and spak to thame, Ye Iewis, and all that duellis at Jerusalem, be this knowne to you, and with eeris persauē ye my wordis. <sup>15</sup> For nocht, as ye wene, thir ar drunken, quhen it is the thrid hour of the day; <sup>16</sup> Bot this it is, that was said be the prophet Johel, <sup>17</sup> And it salbe in the last dais, the Lord sais, I sal sched out my spirit † on ilk flesch; and your sonnis and your douchtris sal prophecie, and your yonng men sal se visious, and your eldris sal dreme dremes. <sup>18</sup> And on my seruandis and myn hand maidinis in tha dais I sal sched out of my spirit, and thai sal prophecie. <sup>19</sup> And I sal geue gret wonndris in heuen abone, and signis in erd beneth, blude, and fire, and hete of smewk. <sup>20</sup> The sonn salbe turnit in to mirknessis, and the mone in to blude, before that the gret and the opin day of the Lord cum. <sup>21</sup> And

† Proselitiz,  
wer sic as  
wer con-  
uerted to  
the beleif o  
the Jewes.

Esaiē xliiii.  
a.

Ezechiel  
xxxvi. d.  
Joel vi. f.  
F. 167 v.

Luc. ii. f.  
Actis xxi. b.,  
x. b., ande  
xvi.; b.

Math.  
xxvii. f.  
Luc. xxiii. d.

Roma. x. b.

† [On ilk  
flesch.] Bai  
apon the  
Jewes ande  
Gentiles,  
for vnto the  
mercy of  
Gode in  
Christ thai  
ar called  
alik, witho  
ony of thar  
werkis or  
deseruyngi

ii. 11. the gret thingis: *magnalia*; Rh., 'the great works.'

12. will this thing be? *vult hoc esse?*

14. persauē ye: *percipite*; Rh., 'receive.'

17. I sal sched: P., 'Y schal helde'; Wy., 'I schal heelde': *effundam*. my spirit: so P., but Vg., *de Spiritu meo*; Wy., 'of my spirit'; so Vg., Wy., P., Nis. at ver. 18. ilk: P., 'ech,' but Wy., 'al'; *omnem*. dremes: P., 'sweuenes,' Wy., 'meetels, or sweuenes.'

18. And on: *Et quidem super*. and myn hand maidinis: so Wy., P., omitting *super*, repeated in Vg., with cod. Fuld., St., R., and the Sarum Breviary.

19. gret wonndris: *prodigia*. hete: *vaporem*.

20. mirknessis: Wy., P., 'derknessis'; *tenebras*, and so *passim*. opin: *manifestus*: not in codd. Bez., Gigas; cod. Tolet., *magnus et horribilis*; Moz. Missal, *magnus et terribilis*; cod. Laud., *magnus et præclarus*.

it salbe, ilkman quhilk euir sal cal to help the name of the Lord, salbe saaf. ✠ ✠<sup>22</sup> Ye men of Israel, here ye thir (a) wordis. Jesus of Nazareth, a man previt of God before you be virtues, and wonndris, and taknis, quhilkis God did be him in the myddis of you, as ye wate, <sup>23</sup> Ye tormentit, and slew him be the handis of Math. xxvii. c. wickit men, be counsale determinit and betakin be the forknawing of God. <sup>24</sup> Quham God raasit, quhen Actis x. e. sorowis of hell war vnbundin, be that that it was impossible that he war haldin of it. <sup>25</sup> For David Psal. xv. b. sais of him, I saw on ferre the Lord before me euir-mare, for he is on my richthalf, that I be nocht mouet. <sup>26</sup> For this thing my hart ioyit, and my tonng made full out ioy, and mare ouir my flesch sal rest in hope. <sup>27</sup> For thou sal nocht leeue my saul in hell,

(a) After *thir*, *thingis* deleted.

ii. 21. *sal cal to help*: *invocaverit*; Wy., 'schal inclepe,' similarly at ix. 14, 21.

22. *previt of God before you*: so P., but Vg., *approbatum a Deo in vobis*. *as ye wate*: so Wy., P., translating *sicut vos scitis* as read by Hent. with codd. Amiat., Fuld., Tolet., R., the Sarum Missal and Breviary, or *sicut scitis* as in St., V. Codd. Bez., Paris., *sicut ipsi scitis*; Gigas, *sicut vos ipsi scitis*; Laud., *sicut vos omnes scitis*, but Vg., *sicut et vos scitis*.

23. *Ye tormentit*: *affigentes*, but St., Hent., with codd. Amiat., Fuld., Tolet., Laud., Gigas, and the Greek, *affigentes*. Cod. Paris. has also *affigentes*, but *s. m. affigentes*; cod. Bez. reads *adfixum interfecistis*. *be counsale, &c.*: so P., but Wy., 'hym, the counceil determynd, or endid, and by the prescience, or before knowynge, of God, bitakun, or trayed'; *hunc definito consilio et prascientia Dei traditum*. Rh., 'this same, by the determinate counsel and prescience of God being delivered.' Cod. Amiat. omits *et*.

24. *vnbundin*: *solutis*. *be that that*: *juxta quod*; Wy., 'vp that.' Rh., 'according as.'

25. *of him*: *in eum*; Wy., 'into him.' *I saw on ferre*: P., 'Y sai; afer'; *Providebam*; Wy., 'I purueyde,' and similarly at ver. 31. *before me*: *in conspectu meo*.

26. *made full out ioy*: *exultavit*; Wy., 'gladide.' *and mare ouir*: *insuper et*; Rh., 'moreover my flesh also.'



nouthir thou sal geue thin hali to se corruptioun.  
<sup>28</sup> Thou has made knowne to me the wayis of lijf,  
 III. Reg. ii. b. thou sal fill me in mirth with thi face. <sup>29</sup> Brether,  
 be it leefull hardilie to say to you of the patriarch  
 Daid, for he is dede and berysit, and his sepulture  
 is amang vs in to this day. <sup>30</sup> Tharfor quhen he was  
 Psal. cxxxii. a prophet, and wist that with a gret athe God had  
 b. suorn to him, that of the fruit of his leynd suld  
 aan sit on his sete, <sup>31</sup> He seand on ferre spak of the

ii. 27. *hali*: *Sanctum*. J. Ham. (Fac. Traict., p. 213), 'Thow  
 sal not leaue my saul in the hel.'

28. *thou sal fill*: Vg., *et replebis*, but Hent., with codd. Amiat.,  
 Fuld., Tolet., Demid., Sarum Missal and Brev., omits *et*. in  
*mirth*: *jucunditate*. Vv. 25-28: Hampole (p. 54), 'I poruayd  
 god ay in my sight; for he is at the right hand til me, that i be  
 noght stirid. Thare for gladid is my hert and my tonge ioyed;  
 ouer that and my flesch sall rest in hope. ffor thou sall noght leue  
 my saule in hell; ne thou sall gif thi haligh to see corrupcioun.  
 Knawyn thou makid til me the wayes of life: thou sall fulfill me  
 of ioy with thi face.' Surtees Psalter (p. 146)—

'I forloked dai and night  
 Lauerd euer in mi sight;  
 For at righthalues he is to me,  
 Swa pte i ne stired be.  
 For þat fayned es mi herte,  
 And gladed mi tunge in querte;  
 Alsswa mi flesche ouer alle  
 In gode hope reste ite salle.  
 For noght sal tou lete mi saule in helle to be,  
 Ne gife þi halgh wemmed-stede to se.  
 Kouth made þou to me waies ofe lif;  
 Þou salt fille me with faines rise  
 With þi lickam es swa brighte.'

29. *be it leefull*, &c.: *liceat audenter dicere*. Nis. substitutes  
 'hardilie' for 'boldli' in Wy., P. *for he is dede*: *quoniam*  
*defunctus est*; Rh., 'that he died.' *sepulture*: Wy., P.,  
 'sepulcre': *sepulchrum*.

30. *with a gret athe*: *jurejurando*; Wy., 'with an ooth.'  
*leynd*: *lumbi*. *aan*: supplied by P., but not underlined.  
 Hampole (p. 451), 'of the froite of thi wambe i sall set on thi  
 setil.' Surtees Psalter (p. 262)—

'Ofe fruite ofe þi wambe, forþi,  
 Ouer þi sete sette sal i.'

resurrectioun of Crist, for nowthir he was left in hell,  
 nouthir his flesh saw corruptioun. <sup>32</sup> God raasit this Joh. xv. c.  
Actis i. a.  
Phi. ii. a. Jesu, to quham we all ar witnessis. <sup>33</sup> Tharfor he  
 was vpheit be the richthand of God, and throuch the  
 behecht of the Haligaast that he tuke of the fader,  
 he sched out this spirit, that ye se and here. <sup>34</sup> For Psal. cix. a.  
 Daud ascendit nocht into heuen; bot he sais, The  
 Lord said to my Lord, Sit thou on my richthalf,  
<sup>35</sup> Till I put thin ennimyis the stule of thi feet.  
<sup>36</sup> Tharfor maast certanelie witt all the hous of Israel,  
 that God made him baath Lord and Crist, this Jesu,  
 quham ye crucifijt. <sup>37</sup> Quhen thai had herd thir F. 168 r.  
Zacharie.  
xii. c.  
 thingis, thai war compunct in hart; and thai said to  
 Petir and to vthiris apostilis, Brether, quhat sal we  
 do? <sup>38</sup> And Petir said to thame, Do ye pennance,  
 and ilk of yow be baptizit in the name of Jesu Crist,  
 into remissioun of your synnis; and ye sal tak the  
 gift of the Haligaast. <sup>39</sup> For the behecht is to you, Luc. iii. b.  
Actis ix. a.  
ande xvi. d.  
 and to your sonnis, and to all that ar fer, quhilkis  
 euir our Lord God has callit. <sup>40</sup> Also with vtheris

ii. 33. **he was vpheit**: P., 'he was enhaunsid'; *exaltatus*.  
**throuch the behecht . . . that he tuke**: *promissione . . . accepta*;  
 Wy., 'the biheeste . . . takyn.' **this spirit, that**: P. supplies  
 '*spirit*.' Wy., 'this, that.' Hent., Clem., with codd. Amiat.,  
 Fuld., the Sarum Breviary, and R. read *hunc quem*, but St., Sixt.,  
 with codd. Demid., Tolet., Paris., the Moz. Missal, and the older  
 texts generally, have *hoc donum quod*; cod. Gigas, *hoc quod*. See  
 Berger, p. 74.

34. **ascendit**: P., 'stiede'; Wy., 'assendide.' **he sais**: so  
 Wy., P. Sixt., Clem. have *dixit* on slight authority, but St., Hent.,  
*dicit* with codd. Amiat., Fuld., Demid., Paris., and the Sarum  
 Breviary. **The Lord said**: see Hebrews i. 13.

36. **witt**: *sciat*.

37. **had herd**: P., 'herden.' **compunct**: *compuncti*.

38. **And Petir**: *Petrus vero*, but St. has *autem* as in codd. Bez.,  
 Laud., and V. Abp. Ham. (p. 187), 'Lat ilk ane of yow be bap-  
 tizit in the name of Jesus Christ for the remissioun of your synnis.'

39. **behecht**: *repromissio*; Wy., 'repromiscioun, or eft biheeste.'  
**has callit**: *advocaverit*; Wy., 'hath clepid to.' Vv. 37-39: Gau  
 (p. 62), 'thay war prikkit in thair hartis and said to hime and to ye

wordis full mony he witnessit to thame, and exhortit thame, and said, Be ye saluit fra this schrewit generatioun. <sup>41</sup> Than thai that resauet his word war baptizit, and in that day saulis war inressit, about thre thousand; <sup>42</sup> And war lasting stabilie in the teching of the apostilis, and in comonyng of the breking of brede, and in prayeris. <sup>43</sup> And drede was made to ilkman. And mony wonndris and signes war done be the apostilis in Jerusalem, and gret drede was in all. <sup>44</sup> And al that beleuet war togiddir, and

Actis. iiii. d. had al thingis comoun. <sup>45</sup> Thai sald possessiounis and substancis, and departit tha thingis to almen, as it

Esai. lviii. b. was nede to ilk. <sup>46</sup> And ilk day thai duelt stabilie with aa will in the tempile, and brak brede about housis, and tuke mete with full out ioy and sympilnes of hart, <sup>47</sup> And togiddir louit God, and had grace to

Joh. vi. g. al the folk. And the Lord inressit thame that war

I. Cor. iii. a. made saaf, ilk day in to the sammyn thing.

oder apostlis, quhat sal we dw? . . . repent and be baptist euerie ane of zow in the nayme of Iesus christ for the remissione of sinnis and ze sal resauie the gift of the halie spreit for the promiss wesz maid to zow and to zour bairnis and to al quhilk ar far.'

ii. 40. **exhortit**: Wy., P., 'monestide.' **schrewit**: *prava*.

41. **war inressit**: *opposite sunt*; Wy., 'ben putt to.'

42. **And war lasting stabilie**: *erant autem perseverantes. comonyng*: *communicatione*.

43. **was made**: *fiebat*; Rh., 'came upon.' **to ilkman**: *omni animæ*; Wy., 'to ech soule.'

44. **And al**: *Omnes etiam*; Wy., 'Also alle men.'

45. **substancis**: *substantias*; Wy., 'substaunces.' P., 'catel.' **departit tha thingis to almen**: *dividebant illa omnibus*, but Wy., 'departiden alle thingis to alle men.' Cod. Paris. has *dividebant ea cotidie omnibus*, and cod. Bez., *dispartiebantur ea cottidie omnibus*.

46. **thai duelt stabilie**: *perdurantes*; Wy., 'lastinge to gidere.' **full out ioy**: *exultatione*.

47. **togiddir louit**: *Collaudantes*. **that war made saaf**: *qui salvi fierent*; Rh., 'that should be saved.' RV., 'that were being saved.' **in to the sammyn thing**: *in idipsum*; Rh., 'together.' Cod. Bez. has *in unum*; comp. Rönisch, p. 424.

## The threde chapture.

And Petir and Johnne went up into the tempile,  
 at the nynt houre of praying. <sup>2</sup> And a man that  
 was lamyt fra the wambe of his moder, was born, Actis xliii. d.  
 and was laid ilk day at the port of the tempile,  
 that is said faire, to ask almouse of men that entrit  
 in to the tempile. <sup>3</sup> This, quhen he saw Petir and  
 Johnne beginnand to entir in to the tempile, prayit  
 that he suld tak almouse. <sup>4</sup> And Petir with Johnne  
 beheld on him, and said, Behald thou in to vs.  
<sup>5</sup> And he beheld in to thame, and hopet, that he suld  
 tak sumquhat of thame. <sup>6</sup> Bot Petir said, I haue  
 nouthir siluer nor gold; bot that that I haue, I  
 geue to thee. In the name of Jesu Crist of Nazareth, Actis iiiii. a.  
 rijse thou vp, and ga. <sup>7</sup> And he tuke him be the  
 richthand, and liftit him up; and incontinent his  
 leggis and his feet war sowdit togiddir; <sup>8</sup> And he  
 lap, and stude, and yede. And he entrit with thame  
 in to the tempile, and yede, and lap, and louit God.

iii. 2. and was laid: *quem ponebant.* port: *portam*; Wy.,  
 P., 'gate.' that is said faire: *quæ dicitur Speciosa*; Rh., 'that  
 is called Specious.' almouse: Wy., P., 'almes.'

3. he suld tak: *acciperet.*

4. beheld: *Intuens.* Behald thou: *Respice.*

5. And he beheld: *At ille intendebat*; Rh., 'But he looked  
 earnestly.'

7. liftit: *allevavit*; Wy., 'liffe'; P., 'heuede,' but one MS.  
 'liffe.' incontinent: Wy., P., 'anoon'; *protinus.* his  
 leggis and his feet: so P., but Wy., more literally, 'the groundis  
 and plauntis, or solis, of him'; *bases ejus et planta.* Lyra: 'bases  
 ejus -i- crura & tibie; quibus innititur corporis pondus & plante -i-  
 pedes usque ad ultimam superficiem.' war sowdit togiddir:  
*consolidata sunt*; Wy., 'ben saddid to gidere.'

8. lap: P., 'lippide'; *exiliens*; and so again in this verse.  
 yede: Wy., P., 'wandride'; *ambulabat*, and so again in this  
 verse, but in ver. 9, 'gangand' represents Wy., P., 'walkinge';  
*ambulantem.*

<sup>9</sup> And al the pepile saw him gangand, and louand God.

F. 168 v.

<sup>10</sup> And thai knew him, that he it was that sat at almhouse at the fair port of the tempile. And thai war fillit with wonndring, and stonyising of mynde, in that thing that befell to him. <sup>11</sup> Bot quhen thai saw Petir and Johnne, all the pepile rann to thame at the porche that was callit of Salomon, and wonndrit gretlie. <sup>12</sup> And Petir saw, and ansuerde to the pepile, ✠ Men of Israel, quhat wonndir ye in this thing? outhir quhat behald ye vs, as be oure virtue outhir powere we made this man for to gang?

iii. Reg.  
vi. a.  
Joh. x. c.  
Actis v. b.

Math. xxvii.  
c.  
Luc. xxiii. b.

<sup>13</sup> God of Abraham, and God of Isaac, and God of Jacob, God of our fadris, has glorifijt his sonn Jesu, quham ye betrayit, and denyit before the face of Pilat, quhen he demyt him to be delyuirit. <sup>14</sup> Bot ye denyit the hali and richtfull, and askit a man-quellare to be gevin to you. <sup>15</sup> And ye slew the makare of lijf, quham God raasit fra dede, of quham we ar witnessis. <sup>16</sup> And in the faith of his name he has confermit this man, quham ye se and knawis; the name of him, and the faith that is be him,

iii. 10. *stonysing of mynde*: P., 'stoniyng of mynde,' the last two words added in three MSS. Vg., *extasi*. *befell*: Wy., 'bifel'; P., 'byfelde'; *contigerat*.

11. *thai saw*: so Wy., P., reading *viderent* as in St., Sixt., R., and the Sarum Breviary. Cod. Flor. has *Cum videret autem Petrus*. Hent., Clem., with the four Vg. codices (Amiat., *tenerent*), and Paris. read *teneret*; cod. Laud., *tenentem*. and *wonndrit gretlie*: *stupentes*.

13. *ye*: *vos quidem*; Wy., '3e sothli.'

14. *richtfull*: *justum*; P., 'ri3tful'; Wy., 'iust'; similarly at vii. 52. *manquellare*: *virum homicidam*; P., 'mansleer.' Wy., 'a man homeside, or mansleer.'

16. *he has confermit*: so Wy., P., with faulty division, though it is explained correctly by Lyra. Vg., *hunc . . . confirmavit nomen eius*; Rh., 'this man . . . his name hath strengthened.' *ye se*: so Wy., P., '3e seen,' translating *videtis* as in St., Hent., codd. Amiat., Fuld., Laud., Paris., Flor., the Sarum Breviary, and Moz. Missal, but Sixt., Clem., *vidistis*.

gaue to this man full hele in the sight of al yow.

<sup>17</sup> And now, brether, I wate that be vnwitting ye did, i. Cor. ii. a.  
as also your princis. <sup>18</sup> Bot God that befor tauld be

the mouth of al prophetis, that his Crist suld suffir,  
has fulfillit sa. <sup>19</sup> Tharfore, be ye repentand, and Ecclesi. xvii. b.

be ye conuertit, that your synnis be done away,  
<sup>20</sup> That quhen the tymes of refresching sal cum fra  
the sight of the Lord, and he sal send the ilk Jesu  
Crist, that is now prechit to you. <sup>21</sup> Quham it be-  
huvis heuen to resauē, in to the tyme of restitutionoun  
of al thingis, quhilk the Lord spak be the mouth of  
his hali prophetis fra the world. ¶ <sup>22</sup> For Moyses

said, For the Lord your God sal raase to you a Dentro. xviii. c. Actis vii. a.

prophet, of your brether, as me; ye sal here him  
be althingis, quhat euir he sal spek to you. <sup>23</sup> And

it salbe, that euiry man that sal nocht here that ilk  
prophet, salbe destroyit fra the pepile. <sup>24</sup> And all

prophetis fra Samuel and eftirwart, that spak, tauld  
thir dais. <sup>25</sup> Bot ye ar the sonnis of prophetis, and

of the testament, that God ordanit to oure fadris,  
and said to Abraham, In thi sede al the menyeis

Gene xii. a.,  
ande xxii. c.

iii. 16. **to this man**: so P., adding *illi* as in codd. Tolet., Paris., or *ei* as in codd. Bez., Laud., Flor., or more probably misunderstanding Wyclif's 'ȝaf this ful heelthe' (= *integram sanitatem istam*) and expanding it into 'ȝaf to this man ful heelthe.'

17. **be vnwitting**: *per ignorantiam*.

18. **that befor tauld**: so Wy., P., reading *qui* as in St., Hent., Sixt., Clem. i., codd. Demid., Gigas, R., the Sarum, and Moz. Missals. But Clem. ii., iii., with the best authorities, has *qua*; cod. Flor. reads *quod*.

20. **that is now prechit**: so Wy., P., but Vg., *qui pradicatus est*; RV., 'who hath been appointed for you.'

21. **to resauē**: St., with codd. Paris., Laud., Gigas, Flor., reads *recipere*; cod. Bez., *accipere*; cod. Tolet., *respicere*. Vg., *suscipere*. **in to**: *usque in*; Wy., 'til into.'

25. **Bot ye ar**: so P.; Wy., 'ȝe forsothe ben,' reading *Vos autem estis*, as in R. Vg., *Vos estis*. **In thi sede**: *Et in semine tuo*; but codd. Fuld., Tolet., Paris., Gigas, and the Moz. Missal omit *et*. R. has *et* deleted.

Math. x. c. of the (a)erd salbe blessit. <sup>26</sup> God raasit his sonn first to you, and send him blessand you, that ilkman conuert to him fra his wickitnes.

### The ferde chapture.

Ande quhile thai spak to the pepile, the preestis and magistratis of the tempile, and the Saduceis com vpon thame, <sup>2</sup> And sorowit, that thai taucht the pepile, and tald in Jesu the aganerijsing fra dede. <sup>3</sup> And thai laid handis on thame, and puttit thame into warde on to the morn; for it was than euentide. <sup>4</sup> Bot mony of thame that had herd the word beleuet; and the novmer of men was made five thousandis. <sup>5</sup> And in the morn it was done, that the princis of thame, and eldersmen and scribes war gaderit in Jerusalem; <sup>6</sup> And Annas, prince of preestis, and Caiphaz, and Johnne, and Alexander, and how many euir war of the kynd of preestis. <sup>7</sup> And thai settit tham in the myddis, and askit, In quhat virtue, or Math. xxi. e. in quhat name, haue ye done this thing? ✠ <sup>8</sup> Than Petir was fillit with the Haligaast, and said to thame, Ye princis of the pepile, and ye eldersmen, here ye. <sup>9</sup> Gif we this day be demyt in the gude dede of a seekman, in quham this (b) man is made saaf, <sup>10</sup> Be

(a) Before *erd*, *erth* deleted.

(b) After *this*, *made* deleted.

iii. 26. to him: Wy., P., 'hym'; *conuertat se*.

iv. 2. in Jesu: so P., translating *in Jesu*, as read by Clem. ii., iii., with codd. Amiat., Demid., Gigas, but Wy., 'into Jhesu,' *in Jesum*, as in St., Hent., Sixt., Clem. i., codd. Fuld., Tolet., Paris., Flor., Laud., R., V., the Sarum Breviary, and Lucifer.

3. for it was: *erat enim*, but Wy., 'sothli it was,' pointing to the reading *erat autem* in St., cod. Flor. and R.

9. be demyt: *dijudicamur*; Rh., 'be examined.' in the gude dede, &c.: *in benefacto hominis infirmi*. But Wy. has 'dedis' apparently without MS. authority. in quham: *in quo*; Wy., 'in the which.' Rh., 'in what.'

it knowne to you all, and to al the pepile of Israel, that in the name of Jesu Crist of Nazareth, quham ye crucisijt, quham God raasit fra dede, in this this man standis hale before you. <sup>11</sup> This is the staan, quhilk was repreuit of you biggand, quhilk is made in to the hede of the cornel (or conye); <sup>12</sup> And hele is nocht in ony vthir. For nouthir vthir name vndir heuen is gevin to men, in quhilk it behuvis vs to be made saaf. <sup>13</sup> And thai saw the stedfastnes of Petir and of Johnne, for it was fundin that thai war vnlettirit, and lewit men, and thai wonndrit, and knew thame that thai war with Jesu. <sup>14</sup> And thai saw the man that was helit standing with thame, and thai mycht nathing aganesay. <sup>15</sup> Bot thai comandit thame to ga furth without the counsale. And thai spak togiddir, <sup>16</sup> And said, Quhat sall we do to thir men? for the signe is made knowne be thame to almen that duellis at Jerusalem; that is opin, and we may nocht deny.

Actis iii. a.

Psal. cxvii. c.  
Math. xxi. c.i. Peter ii. a.  
Math. i. c.  
Phi. ii. a.

Joh. xii. c.

iv. 10. of Jesu Crist: so P., reading *Jesu Christi* with Hent., and codd. Fuld., Tolet., Demid., Guelph., Paris., Gigas. Codd. Flor., Laud. add *Domini*; cod. Amiat., *Jesu Nazareni*. But Wy., 'of oure Lord Jhesu Crist,' agrees with St., Sixt., Clem. in reading *Domini nostri Jesu Christi* with slight authority.

11. was repreuit: *reprobatus est*; Rh., 'was rejected.' corner (or conye): Wy., P., 'corner'; the gloss is Nisbet's. Comp. S. Luke xx. 17. Surtees Psalter (p. 250)—

'pe stane whilke biggand forsoke,  
Ite es made in heued ofe pe noke.'

12. hele: Wy., P., 'heelthe'; *salus*. Abp. Ham. (p. 140), 'Thair is na uther name under hevin gevin to men, in quhome we mone be saivit.'

13. for it was fundin that: *comperto quod*; Wy., 'fouden that.' lewit men: *idiota*; Wy., 'idiotis.' thame that thai war: *eos quoniam cum Jesu fuerant*. Wy. omits 'hem' without authority.

14. And thai saw the man: *Hominem quoque videntes*, but cod. Amiat. has *hominemque*; the Moz. Missal, *hominem autem*; codd. Gigas, Paris., *hominem etiam*; cod. Flor., *videntes autem et illum*.

16. that is opin: Wy., P., 'it is opyn'; *manifestum est*. Nis. has probably read 'yt' as 'pt.'



17 Bot that it be na mare publisit in to the pepile,  
 mannace we to thame, that thai spek na mare in  
 this name to ony men. 18 And thai callit thame, and  
 denouncit to thame, that on na maner thai suld speke,  
 nouthir teche, in the name of Jesu. 19 Bot Petir  
 and Johnne ansuerde, and said to thame, Gif it be  
 richtfull in the sicht of God to here you rather than  
 God, deme ye. 20 For we mot nedis speke tha thingis  
 that we haue sene and herd. 21 And thai mannacit,  
 and left thame, and fand noch how thai suld punyse  
 thame, for the pepile; for almen clarifijt that thing  
 that was done in that that was befallin. 22 For the  
 man was mare than of xl yere, in quhilk this signe of  
 hele was. 23 And quhen thai war delyuirit, thai com  
 to thare fallowis, and tauld to thame, how gret thingis  
 the (a) princis of preestis and eldermen had said to  
 thame. 24 And quhen thai herde, with aan hart thai  
 raasit voce to the Lord, and said, Lord, thou that  
 made heuen and erde, the see, and althingis that ar  
 in thame, 25 Quhilk said be the Haligaast, be the  
 mouth of our fader Dauid, thi child, Quhy hethin men

Actis v. c.

Actis iii. a.

F. 169 v.

Psal. ii. a.

(a) *the* above *and* deleted.iv. 17. *mare*: *amplius*.18. *denouncit*: *denunciaverunt*; Rh., 'charged.'20. *For we mot nedis speke*: *Non enim possumus . . . non loqui*; Wy., 'Forsoth we mown not not speke.'21. *and left thame*: *dimiserunt eos*; Rh., 'dismissed them.'22. *in quhilk . . . was*: P., 'in which . . . was maad'; in *quo factum fuerat*.23. *to thare fallowis*: *ad suos*; P. supplies '*felowis*.' Wy., 'to hern.' *how gret thingis*: *quanta*; but Wy., as elsewhere, 'how manye thingis.' Rh., 'all.'24. *thou that made*: so Wy., P., reading *tu qui fecisti* with codd. Amiat., Fuld., Demid., and R., but Vg., *tu es qui fecisti*, as quoted by Irenæus and Hilarius; codd. Bez., *tu es deus qui fecisti*; cod. Laud., *tu deus fecisti*; codd. Tolet., Paris., and Lucifer, *tu deus qui*.

gnaschit togiddir with teeth, and pepilis thocht vane thingis? <sup>26</sup> Kingis of the (a) erde stude nere, and princis com togiddir in aan, agane the Lord, and aganes his Crist. <sup>27</sup> For vanelie Herode and Ponce Pilat, with hethin men, and pepilis of Jsrael, com togiddir in this citee aganes thi hali child Jesu, quham thou anoyntit, <sup>28</sup> To do tha thingis that thin hand and thi consale demyt to be done. <sup>29</sup> And now, Lord, behald into the mannassingis of thame, and grannt to thi seruandis to speke thi word with al traist, <sup>30</sup> In that thing that thou hald furth thin hand, that helis and signis and wonndris be made be the name of thi haly sonn Jesu. <sup>31</sup> And quhen thai had prayit, the place was mouet in quhilk thai war gaderit; and all war fillit with the Haligaast, and spak the word of God with al traist. ✠ <sup>32</sup> And of the multitude of men belevand was aan hart and aan will; nouthir ony man said ony thing of tha thingis that he weeldit to

Actis xvi. d.,  
ii. a., ande  
xix. a.

Actis ii. e.  
and v. b.

(a) After *the*, *ert* corrected into *erd* and then deleted.

iv. 25. *gnaschit togiddir with teeth*: P., 'gnastiden with teeth togidre'; Wy., 'wraththiden, or beten with teeth to gidere.' Vg., *fremuerunt*.

26. *stude nere*: *astilerunt*. com togiddir in aan: *convenerunt in unum*. Hampole (p. 8), 'Whi gnaistid the genge: & the folke thocht vnnayte thyngs. Tostode the kynges of erth. & princes come samen in ane; agayns lord & agayns his crist.' Surtees Psalter (p. 131)—

'Wharfore gnaisted gomes swo,  
And folke vnnait thocht þai þo?  
Vpstode kinges ofe þe land,  
And þe princes in þair hand  
Ogainne þair lauerd þai come on ane  
And ogainne his criste to gane.'

27. *vanelie*: P., 'verili'; *vere*.

29. *mannassingis*: P., 'thretnyngis'; Wy., 'thretingis.' traist: Nisbet's usual substitution for P., 'trist'; *fiducia*.

32. *will*: so P.; Wy., 'soule, or wille'; *anima*. he weeldit: *possidebat*. Abp. Ham. (p. 4), 'The multitude of thame that belevit in Christ Jesu was all of ane hart and of ane mynd.'

be his awne, bot althingis war comoun to thame.  
<sup>33</sup> And with gret virtue the apostilis yeldit witnessing  
 of the agane rijsing of Jesu Crist our Lord, and  
 gret grace was in al thame. <sup>34</sup> For nouthir ony  
 mistirfulman was amang thame, for how mony euir  
 war possessouris of feeldis, or of housis, thai sald,  
 and broucht the pricis of tha thingis that thai sald,  
<sup>35</sup> And laid before the feet of apostilis. And it was  
 departit to ilk, as it was nede to ilk. ¶ <sup>36</sup> Forsuthe  
 Joseph, that was namet Barsabas of apostilis, that is  
 to say, the sonn of confort, of the lynage of Leui,  
 a man of Cipre, <sup>37</sup> Quhen he had a feeld, sald it,  
 and brocht the price, and laid before the feet of  
 apostilis.

Actis i. d.

## The v chapture.

✠ Bot a man, Ananye be name, with Saphira, his  
 wif, sald a feeld, <sup>2</sup> And defraudit of the price of  
 the feeld; and his wijf was witting. And he broucht  
 a part, and laid befor the feet of apostilis. <sup>3</sup> And  
 Petir said to him, Ananie, quhy has Sathanas temptit  
 thin hart, that thou lee to the Haligaast, and to  
 defraude of the price of the feeld? <sup>4</sup> Quhethir it  
 vnsald was nocht thin; and quhen it was sald, it  
 was in thi power? Quhy has thou put this thing  
 in thin hart? Thou has nocht leit to men, bot to

F. 170 r.

iv. 34. *mistirfulman*: P., 'nedi man'; *egens*.36. *Barsabas*: so P., with St., but Wy., 'Barnabas' as  
 in Vg.v. 2. *defraudit of the price*: *fraudavit de pretio*. was  
*witting*: *conscia*.3. *to him*: so P., adding *ad eum* with cod. Paris., or *ad illum*,  
 as in cod. Laud. St., Sixt., with codd. Bez., Wern., interpolate  
*ad Ananiam*. Hent., Clem., *Dixit autem Petrus*; Wy., 'Forsoth  
 Petre seide.'4. *Quhethir, &c.*: *Nonne manens tibi manebat?* Wy., 'Wher it  
 dwellinge dwelte not to thee?'

God. <sup>5</sup> Ananie herd thir wordis, and fel doun, and was dede. And gret drede was made on al that herde. <sup>6</sup> And yonngmen raase, and mouet him away, and baire him out, and beryit. <sup>7</sup> And thar was made as a space of thre houris, and his wijf nocht knawand that thing that was done, entrit. <sup>8</sup> And Petir ansuerde to hir, Woman, say to me, quhethir ye sald the feeld for samekile? And scho said, Ye, for samekile. <sup>9</sup> And Petir said to hir, Quhat befell to you, to tempt the spirit of the Lord? Lo! the feet of thame that has berysit thin husband ar at the dure, and thai sal bere thee out. <sup>10</sup> Anon scho fell doun at his feet, and deit. And the yonngmen entrit, and fande hir dede, and thai baire hir out, and berysit to hir husband. <sup>11</sup> And gret drede was made in al the kirk, and into all that herde thir thingis. ¶ <sup>12</sup> And be the handis of the apostilis signis and mony wonndris war made in the pepile. And al war of aan accord in the porche of Salomon. <sup>13</sup> Bot na man of vthiris durst joyn him self with thame, bot the pepile magnifijt thame. <sup>14</sup> And the multitude of men and women beleving in the Lord was mare inressit, <sup>15</sup> Sa that thai brocht out seke men into streetis, and laid in litil beddis and couchis, that quhen

iii. Reg. vi.

Joh. xi. c.

Actis iii. b.

v. 5. *herd*: *Audiens autem*; but cod. Fuld. omits *autem*, and Laud. reads *Statim audiens Ananias*. *on al*: *super omnes*, as in codd. Tolet., Laud., but Wy., 'into alle,' reading in *omnes* with codd. Amiat., Fuld., Demid., Paris., and R.

7. *nocht knawand*: so Wy.; *nesciens*, but P., 'knewe not.'

8. *ansuerde*: so Wy., P., translating *Respondit* as read by Hent., codd. Fuld., Demid., Wern., while Amiat. has *respondens*, and R. *Respondens* corrected into *Respondit*. Vg., *Dixit*.

9. *sald*: not in Vg., but codd. Paris., Laud. supply *dixit*; Tolet., *ait*; Gigas, *inquit*. *Quhat befell to you*: *Quid utique convenit vobis*; Rh., 'Why have you agreed together?' Wy., 'What sothli cam to gidere to you, or acordide.' *ar*: P. supplies 'ben.'

10. *to*: *ad*; Rh., 'by.'

15. *litil beddis*: *lectulis*.

Petir com, namelie the schadow of him suld schadow ilk of thame, and thai suld be deliurrit of thar seeknessis. <sup>16</sup> And the multitude of citeis nere to Jerusalem ran, bringand seekmen that war trauallit of vnclene spiritis, quhilkis all war helit. <sup>17</sup> Bot the prince of preestis raase up, and all that war with him, that is the herresie of Saduceis, and war fillit with invy; <sup>18</sup> And laid handis on the apostilis, and puttit thame in to comoun warde. <sup>19</sup> Bot the angele of the Lorde opnit be nycht the yettis of the prisoun, and ledd thame out, and said, <sup>20</sup> Ga ye, and stand ye, and speke in the tempile to the pepile al the wordis of this lijf. <sup>21</sup> Quham quhen thai had herd, thai entrit airlie in to the tempile, and taucht. And the princis of preestis com, and thai that war with him, and callit togiddir the consale, and al the eldermen of the childer of Israel; and send to the presoun, that thai suld be broucht furth. <sup>22</sup> And quhen the ministeris com and fand thame noch, and for the presoun was opnit, thai turnit agane, and tauld,

Actis iii. a

Actis xii. b.  
and xvi. d.

F. 170 v.

v. 15. *namelle*: so Wy., P., translating *vel umbra* as in codd. Bez., Paris., Laud., Gigas, and Lucifer. Vg. *saltem*. **suld be deliurrit**: *liberarentur*, with codd. Laud., Wern., and the Sarum Missal, but Wy., 'thei weren dilyuered,' reading *liberabantur* with codd. Amiat., Bez., Paris., and Lucifer. Cod. Gigas has *liberantur*, while codd. Fuld., Tolet. omit the clause. **of thar seeknessis**: *ab infirmitatibus suis*, but Wy., 'fro al syknesse,' as in cod. Paris., *ab omni infirmitate*; Laud., *ab omni valetudine*; Bez., *ab omnem ualetudinem*; while Amiat., Demid., Wern. read *ab infirmitate*; Gigas and Lucifer, *ab infirmitate sua*.

16. **And the multitude, &c.**: *Concurrebat autem et multitudo*, but *et* is omitted in codd. Tolet., Bez., Moz. Missal, Lucifer, while cod. Laud. reads *Concurrebat et multitudo*. **that war trauallit**: P., 'and that weren trauelid'; *et vexatos*.

18. **in to comoun warde**: *in custodia publica*; P., 'in the comyn warde.'

21. **Quham quhen thai had herd**: so P., but Vg., *Qui cum audissent*. Wy., 'The whiche whanne thei hadden herd'; cod. Paris. reads *quod*.

22. **and for the presoun was opnit**: so P., but Vg., *aperto carcere*.

<sup>23</sup> And said, We fand the presoun closit with al diligence, and the keparis standand at the yettis; bot we opnit, and fand naman tharin. <sup>24</sup> And as the magistratis of the tempile, and princis of preestis herde thir wordis, thai doutit of thame, quhat was done. <sup>25</sup> Bot a man com, and tauld to thaim, For lo! tha men quhilk ye haue put into presoun, ar in the tempile, standand, and techand the pepile.

<sup>26</sup> Than the magistrate went with the ministeris, and broucht thame without violence; for thai dredde the pepile, or perauenture thai suld be staanyt. <sup>27</sup> And quhen thai had broucht thame, thai settit thame in the consale; and the princis of preestis askit thame,

Math. xxi. c.

<sup>28</sup> And said, In comandment we comandit you, that ye suld nocht teche in this name, and lo! ye haue fillit Jerusalem with your teching, and ye will bring on vs the blude of this man. <sup>29</sup> And Petir ansuerd, and the apostilis, and said, It behuvis to obey to God, mare than to men. <sup>30</sup> God of our fadris raasit Jesu, quham ye slew, hangand in a tre. <sup>31</sup> God vphieit with his richthand this prince and saluatour, that pennance war gevin to Israel, and remissioun

Actis iiii. b.  
Math. xxvii.  
c.

Actis iiii. b.

v. 23. *closit*: Wy., P., 'schit.'

24. *quhat was done*: so P., but Vg., *quidnam fieret*; Rh., 'what would befall.' Wy., 'what schulde be don.' Cod. Gigas and Lucifer read *quid illud esset*; Tolet. and Moz. Missal, *quidnam esset istud*; Paris., *quinam hoc esset*, and similarly Flor.; Beda, *quidnam vult hoc esse*, and similarly Laud.

25. *standand, and techand*: so Wy., 'stondinge, and techinge'; *stantes et docentes*, but P., 'and stonden and techen.'

26. *magistrate*: *magistratus*.

27. *thame*: P. adds 'hem' without authority.

28. *In comandment, &c.*: *Præcipiendo præcepimus*. **ye will**: *vultis*.

29. *It behuvis, &c.*: Kenn. (p. 141), 'We aucht tyll obey God rather than man.'

31. *vphieit*: P., 'enhaunside'; *exaltavit*. **that pennance war gevin**: *ad dandam penitentiam*. Vv. 30, 31: Gau (p. 49), 'God hes rasit vp Iesum Christum fra deid quhom ze sleu and

of synnis. <sup>32</sup> And we ar witnessis of thir wordis, and the Haligaast, quham God gaue to al obeiand to him. <sup>33</sup> Quhen thai herd thir thingis, thai war turmentit, and thought to (a) sla thame. <sup>34</sup> Bot a man raase in the consale, a Pharise, Gamaliel be name, a doctour of the law, a wirschipful man to al the pepile, and comandit the men to be put without furth for a quhile. <sup>35</sup> And he said to thame, Ye men of Jsrael, tak tent to you self on thir men, quhat ye sall do. <sup>36</sup> For befor thir dais Theodas, that said him self to be summan, to quham a novmer of men consentit, about iiii<sup>o</sup>; quhilk was slane, and al that beleuet to him, war disparpilit, and brought to nocht. <sup>37</sup> Eftir this, Judas of Galilee was in the dais of professioun, and turnit away the pepile eftir him; and al how mony euir consentit to him, war scatterit, and he perysit. <sup>38</sup> And now tharfor I say to you, depart ye fra thir men, and suffir ye thame; for gif this connsale or werk is of men,

Actis xxii. a.

Luc. xiii. a.

Mala. i. a.

(a) *to* added above the line.

hangit apone ane cors and hes exaltit hime and maid hime ane prince and ane saluour and giffine hime power to forgiif the pepil of Israel thair sinnis.'

v. 32. *obeiand*: Wy., P., 'obeischinge.'

33. *thai war turmentit*: *dissecabantur*; Rh., 'it cut them to the heart.' *thought*: *cogitabant*.

34. *without furth*: *foras*.

35. *on*: *super*; Rh., 'touching.' *quhat ye sall do*: *quid acturi sitis*; Rh., 'what you mean to do.'

36. *Theodas*: no verb in P., in Wy., 'was.' Vg., *extitit*; codd. Bez., Flor., Laud., *surrexit*; Paris., *exsurrexit*. *al that beleuet*: *omnes qui credebant*, but Wy., 'alle whiche euere bileueden,' reading *quicunque* with cod. Fuld. and R. *war disparpilit*: *dissipati sunt*.

37. *this*: *hunc*. *was*: *extitit*. *professionn*: *professionis*; Rh., 'Enrolling.' *how mony euir*: *quotquot*. *and he perysit*: *et ipse perisit*, but cod. Gigas and R. omit *ipse*, and Laud., Flor., Paris. read *ille* instead of it. The sentence is displaced by P., it should come before 'and al.'

it salbe vndone; <sup>39</sup> Bot gif it is of God, ye may nocht vndo thame, or perauenture ye be fundin to repugne God. And thai consentit to him; <sup>40</sup> And thai callit togiddir the apostilis, and denonncit to thame, that war strikin, that thai suld na mare speke in the name of Jesu, and thai lete thame ga. <sup>41</sup> And thai yede ioyand fra the sicht of the connsale, that thai war had worthi to suffir despising for the name of Jesu. <sup>42</sup> Bot ilk day thai ceessit nocht in the tempile, and about housis, to teche and to preche Jesu Crist.

Math. xv. a.

Math. xxiii.

C. Actis iiii. b.

F. 171 r.

Math. v. a.

### The sext chapture.

Bot in tha dais, quhen the novmer of discipilis inressit, the Grekis gruchet aganes the Hebrews, for that thare wedois war despisit in euiry dais mynistring. <sup>2</sup> And the xii callit togiddir the multitude of discipilis, and said, It is nocht richtfull, that we leif the word of God, and mynistir to burdis. <sup>3</sup> Tharfor, brether, behald ye men of you of gude fame, full of the Hali-

i. Tymo. iii.

b.

v. 39. vndo thame: so Wy., P., reading *dissolvere eos* with Hent., codd. Amiat., Fuld., Laud., Gigas, Paris., while cod. Flor. has *dissolvere illos*, cod. Bez., *destruere eos*. St. omits *eos*. Vg., *dissolvere illud*. to repugne God: *et Deo repugnare*. Cod. Gigas has *etiam*; Paris., *nequando deo repugnantes*. J. Ham. (Fac. Traict., p. 164), 'gif thair doctrine war of man it wald decay . . . Bot gif it be of God ze can not dissolue or dissipat thame, les nor peradventure ze be fund euin to repugne to God.'

40. that war strikin: P., 'that weren betun'; *casus*. that . . . na mare: *ne . . . omnino*.

41. And thai: *Et illi quidem*. But R. has *Illi quidem*; Lucifer, *illi ergo*.

42. to teche, &c.: *docentes et evangelizantes*.

vi. 1. the Grekis gruchet: *factum est murmur Gracorum*. war despisit: *despicerentur*.

3. fame: *testimonii*; here Wy. has 'seuene,' omitted by P.; written as *vii* after *testimonii* it might readily be lost in copying the Latin.



gaast and of wisdom, quhilk we sal ordane on this werk; <sup>4</sup> For we salbe besie to prayer, and preche the word of God. <sup>5</sup> And the word plesit befor al the multitude; and thai chesit Steuen, a man full of faith and of the Haligaast, and Philip, and Procore, and Nycanore, and Tymone, and Parmenam, and Nichol, a cumling, a man of Antioche. <sup>6</sup> Thai ordanit thir before the sicht of apostilis, and thai prayit, and laid handis on thame. <sup>7</sup> And the word of the Lord waxit, and the novmer of discipilis in Jerusalem was mekile multiplijt; also mekile cumpany of preestis obeijt to the faith. ✠ <sup>8</sup> And Steuen, full of grace and of treuth, made wonndris and gret signis in the pepile. <sup>9</sup> Bot sum raase of the synagog, that was callit of Libertinis, and Cirenensis, and of men of Alexandrie, and of thame that war of Silicie and of Asie, and thai desputit with Steuen. <sup>10</sup> And thai mycht nocht withstand the wisdom and the Spirit, that spak. <sup>11</sup> Than thai priualie send men, that suld say, that thai herde him sayand wordis of blasphemy aganes Moyses and God. <sup>12</sup> And sa thai mouet togiddir the

Apoc. ii. a.  
Nu. xxvii. d.  
Actis i. d.

i. Timo. iiiii.  
b.  
ii. Timo. i. b.

Luc. xxi. b.

Math. xxvi.  
f.

vi. 3. we sal ordane: *constituamus*; Rh., 'we may appoint.' on: *super*.

4. besie, &c.: *orationi, et ministerio verbi instantes*; 'of God' interpolated by P. from ver. 2.

5. befor: *coram*. cumling: *advenani*.

6. ordanit: *statuerunt*, as in ver. 13.

8. treuth: Wy., P., 'strengthe'; *fortitudine*. Codd. Tolet., Laud., Bez., Gigas, and the Milan lectionary read *virtute*, and Gaudentius has actually *Stephanus autem plenus gratia et veritate*.

9. was callit: so Wy., P., 'was clepid,' reading *appellabatur* as in cod. Laud., the Sarum and Mozarab. Missals, and V. Vg., *appellatur*. The Milan lectionary has *qui dicuntur libertini*.

11. thai priualie send: *summiserunt*. that suld say: *qui dicerent*. and God: so Wy., P., reading *et Deum* with St., Hent., codd. Amiat., Fuld., Demid., Flor., Paris., the Milan lectionary, and the Mozarab. Missal; Sixt., Clem., *et in Deum*. R. has *in Deum et Moysen*.

12. thai mouet togiddir: *Commoverunt*.

pepile, and the elder men, and the scribes; and thai ran togiddir, and tuke him, and brocht in to the consale. <sup>13</sup> And thai ordanit fals witnessis, that said, This man ceessis nocht to speke wordis aganes the haliplace, and the law. <sup>14</sup> For we herd him sayand, That this Jesus of Nazareth sal destroy this place, and sal change the traditiounns, quhilkis Moyses be-tuke to vs. <sup>15</sup> And almen that sat in the counsale beheld him, and saw his face as the face of ane angele.

## vii chaptur.

And the prince of preestis said to Steuen, Quhethir thir thingis haue thame sa? <sup>2</sup> Quhilk said, Brether and fadris, here ye. God of glorie apperit to our fader Abraham, quhen he was in Mesopotamie, befor that he duelt in Charram, <sup>3</sup> And he said to him, Ga out of thi lande, and of thi kinrede, and cum in to the land, quhilk I sal schaw to thee. <sup>4</sup> Than he went out of the land of Caldeis, and duelt in Charram. And frathine eftir that his fader was dede, he translatit him in to this land, in quhilk ye duelle now. <sup>5</sup> And he gaue nocht to him heretage in it, nouthir a pace of a fute, bot he promittit to geue him it in possessioun, and to his sede eftir him, quhen he had nocht a sonn. <sup>6</sup> And God spak to him, That his

Gene. xi. d.

F. 171 v.

Gene. xii. a.

Gene. xiii. d.

Gene. xv. c.

vi. 13. **that said** : so P., Wy., 'seyinge,' both reading *dicentes* as in codd. Fuld., Tolet., Demid., Laud., Paris., Bez., the Milan lectionary, and Mozarab. Missal. Vg., with codd. Amiat., Gigas, *qui dicerent*.

14. **betuke** : *tradidit* ; Rh., 'delivered.'

vii. 1. **to Steuen** : so Wy., P., reading *Stephano* as supplied in codd. Tolet., Bez., Laud., Gigas, the Milan lectionary, and R., or *ad Stephanum* as in cod. Paris. Cod. Flor. reads *et interrogavit sacerdos stefanum*. Vg. omits. **haue thame sa** : *ita se habent*.

4. **frathine** : *inde*.

sede suld be cumling in ane alien land, and thai  
 Exod. xii. f. suld mak thame subiect to seruage, and sal euile trete  
 Judic. v. b. thame, iiii<sup>o</sup> yeris and xxx; <sup>7</sup> And I sal iuge the folk,  
 Gal. iii. c. to quhilk thai sal serue, sais the Lord. And eftir  
 thir thingis thai sal ga out, and thai sal serue to me  
 in this place. <sup>8</sup> And he gaue to him the testament  
 of circumcisioun; and sa he generit Isaac, and  
 Gene. xvii. circumcidit him in the viii day. And Isaac generit  
 b., xxi. a., Jacob, and Jacob generit the xii patriarchis. <sup>9</sup> And  
 xxv. c., xxix. f., and  
 xxxviii. c. the patriarchis had invy to Joseph, and sauld him  
 Sapi. x. c. into Egipt. And God was with him, <sup>10</sup> And deliuit  
 him of all his tribulatiouns, and gaue to him grace  
 and wisdom in the sicht of Pharaο, king of Egipt.  
 Gene. xli. f. And he ordanit him souerane on Egipt, and on al  
 g. ande xlii. a. his hous. <sup>11</sup> And hungir com into al Egipt, and  
 Chanaan, and gret tribulatioun; and oure fadiris  
 Gene. xlv. a. fand nocht mete. <sup>12</sup> Bot quhen Jacob had herde,  
 that quhete was in Egipt, he send our fadris first.  
<sup>13</sup> And in the secund tyme Joseph was knowne of  
 his brether, and his kin was made knowne to Pharaο.  
<sup>14</sup> And Joseph send, and callit Jacob, his fader, and  
 Gene. xlv. al his kinrede, lxxv men. <sup>15</sup> And Jacob com doun  
 a., xlix. c., ande l. b. into Egipt, and was dede, he and our fadris; <sup>16</sup> And  
 thai war translatit into Sichen, and ware laid in the

vii. 6. *cumling*: *accola*; comp. vi. 5. *and xxx*: so Wy., P., with R.; an interpolation from Exod. xii. 40. Cod. Fuld. and many later MSS. have *et septem*; see Berger, p. 122. Cod. Tolet. has *quadringentas et triginta* at xiii. 20; and two MSS., which belonged to the collator Palomares, have *triginta* here also.

7. *sais*: so Wy., P., reading *dicit* with St., codd. Bez., Paris., R., and V. Vg., *dixit*.

8. *Isaac generit*: Wy., P., supply the verb with codd. Laud., Paris.; not in Vg. or R. *Jacob generit*: P., '*gendride*'; cod. Paris. has *genuit*; not in Wy., Vg., or R.

9. *had invy to*: *amulantes*. Cod. Gigas has *zelantes*.

10. *souerane*: *præpositum*; Wy., 'prepost, or souereyn.'

11. *mete*: *cibos*; Wy., 'metis.'

14. *lxxv men*: *in animabus septuaginta quinque*; Wy., 'in soulis seuenty and fyue.'

sepulture, that Abraham bocht be price of siluer of the sonnys of Emor, the sonn of Sichen. <sup>17</sup> And quhen the tyme of promissioun com nere, quhilk God hadde knowlechit to Abraham, the pepile waxit, and multiplijt in Egipt, <sup>18</sup> Til ane vthir king raase in Egipt, quhilk knew nocht Joseph. <sup>19</sup> This begilet oure kin, and tormentit oure fadris, that thai suld put away thar yonng childir, for thai suld nocht leue. <sup>20</sup> In the sammin tyme Moyses was born, and he was luvit of God; and he was nuryt thre monethis in the hous of his fader. <sup>21</sup> And quhen he was put out in the flude, the douchter of Pharaon tuke him up, and nuryt him into hir sonn. <sup>22</sup> And Moyses warlerit in al the wisdom of Egiptianis, and he was mychtig in (a) his wordis and werkis. <sup>23</sup> Bot quhen the tyme of xl yere was fillit to him, it raase up into his hart, that he suld visie his brether, the sonnys of Israel. <sup>24</sup> And quhen he saw a man suffring wrang, he venget him, and did vengeance for him that suffrit the wrang, and he slew the Egiptian. <sup>25</sup> For he gessit that his brether suld vndirstand, that God suld geue to thame hele be the hand of him; bot thai vndirstude nocht. <sup>26</sup> For in the day following he apperit to thame chidand, and he recounsailit thame in pece, and said, Men, ye ar brether; quhy noy ye ilk vthir? <sup>27</sup> Bot he that did the wrang to his

Josue. xxiii.  
f.  
Gene. xxiii.  
d.  
Exod. i. a.  
Psal. ciii. c.

Exo. ii. a.

F. 172 r.

(a) *in* written above and deleted.

vii. 19. *begilet: circumveniens.* *thal suld put away: ut exponerent;* Wy., 'that thei schulden putte out.'

20. *ludit: gratus;* Wy., 'acceptid, or louyd.'

21. *in the flude:* P. supplies '*in the flood,*' but cod. Wern. and later MSS. (Berger, p. 106) have *in flumine;* cod. Bez., *secus flumen;* Laud., *in flumen.*

24. *did vengeance: fecit ultionem.* *and he slew the Egiptian: percusso Aegyptio;* Rh., 'striking the Egyptian.'

26. *following:* Nisbet's usual substitute for 'suyng' in P. *recounsailit:* P. 'acordide'; Wy., 'recounsillide'; *reconciliabat.*

neighbour, puttitt him away, and said, Quha ordanit thee prince and domesman on vs? <sup>28</sup> Quhethir thou wil sla me, as yisterday thou slew the Egiptian? <sup>29</sup> And in this word Moyses fledde, and was made a cumling in the land of Madian, quhar he begat ii sonnis. <sup>30</sup> And quhen he had fillit xl yeris, ane angele apperit in fire of flawm of a busse, in desert of the mont of Syna. <sup>31</sup> And Moyses saw, (a) and wonndrit on the sicht. And quhen he nerit to behald, the voce of the Lord was made to him, <sup>32</sup> And said, I am God of your fadris, God of Abraham, and God of Isaac, and God of Jacob. Moises was trimbiland, and durst nocht behald. <sup>33</sup> Bot God said to him, Do of the schoon of thi fete, for the place in quhilk thou standis is haly erde. <sup>34</sup> I seand saw the tormenting of my pepile that is in Egipt, and I herde the murnyng of thame, and I com doun to delyuir thame. And now cum thou, and I sal send thee in to Egipt. <sup>35</sup> This Moises quham thai denyit, sayand, Quha ordanit thee prince and domesman on vs? God send this prince and aganebiare, with the hand of the angele, that apperit to him in the busse. <sup>36</sup> This Moises led thame out, and did

Exod. ii. b.  
Exod. iii. a.  
Josue. v. b.  
Exo. ii. b.  
Deutro. xviii. c.

(a) *saw* added above the line.

vii. 27. puttitt him away: *repulit eum*; similarly in ver. 39. domesman: *judicem*.

28. thou slew: Wy., P., 'thou killidist.'

30. yeris: Wy., P., '3eer.'

32. Abraham, and . . . Isaac, and: no conjunction in Wy., P. in either place; but codd. Amiat., Tolet., Laud., Paris., Bez., and R. have both as in Nis. Vg., with codd. Gigas, Wern., has *et* in the second place; cod. Fuld. reads *deus abraham et isaac et iacob*.

33. God: so Wy., P., reading with St., and cod. Laud., *Deus*. Vg., with the four Vg. codices and others, *Dominus*. schoon: so P., but some MSS. of Wy. have 'shoo,' 'sho.' Vg., *calceamentum*.

35. aganebiare: *redemptorem*.

36. This Moises: *Hic*; P. supplies 'Moises.'

wonndris and signis in the land of Egipt, and in the rede see, and in desert xl yeris. <sup>37</sup> This is Moises, that said to the sonnys of Israel, God sal raase to you a prophet of your brethir, as me ye sal here him. <sup>38</sup> This it is, that was in the kirk in wildirnes, with the angele that spak to him in the mont Syna, and with our fadris; quhilk tuke wordis of lijf to geue to vs. <sup>39</sup> To quham our fadris wald nocht obey, bot puttit him away, and war turnit away in hartis into Egipt, <sup>40</sup> Sayand to Aaron, Mak thou to vs goddis, that sal ga befor vs; for to this Moises that led vs out of the land of Egipt, we wate nocht quhat is done to him. <sup>41</sup> And thai made a calf in tha dais, and offrit sacrifice to the mawment; and thai war glaid in the werkis of thar handis. <sup>42</sup> And God turnit, and betuke thame to serue to the knichthede of heuen, as it is writtin in the buke of prophetis, Quhethir ye, hous of Israel, offrit to me slane sacrifices, or sacrificis, xl yeris in desert? <sup>43</sup> And ye haue taan the tabernacle of Moloch, and the stern of your god Renpham, figuris that ye hade made to wirschip

Actis iii. d.

Exod. xix. d.

Gal. iii. c.

Exo. xxxii. d.

F. 172 v.

Roma. i. d.

Jere. vii. c.  
Amos v. d.

vii. 37. **as me ye sal here him**: so Wy., P., dividing, as in the early editions generally, *tanquam me ipsum audietis*, but incorrectly. The last two words are not in cod. Fuld., and are of doubtful authority. Cod. Laud. has *sicut me quem audistis*; Tolet., *sicut me audite*; Paris., *sicut me ipsum audite*. Rh., 'A prophet will God raise up . . . as myself: him you shall hear.'

39. **in hartis**: so P., but Wy., 'in her hertis,' with Vg., *cordibus suis*. Cod. Bez. omits *suis*; Gigas has *nostris*.

40. **for to this Moises**: so Wy., P., reading with St., Sixt., R., and the early editions, *Moysi enim huic*. But Hent., Clem., with the weight of authorities, *Moyse enim hic*. Cod. Laud. has *Moyse enim iste*.

41. **sacrifice to the mawment**: so P., but Wy., 'an oost to the symylacre'; *hostiam simulacro*.

42. **to the knichthede of heuen**: *militia celi*. **slane sacrifices, or sacrificis**: so P., but Wy., 'slayn sacrificis, or oostis.' Hent., Clem., *victimae et hostias*; but St., Sixt., with the four Vg. codices and Gigas, have *aut*. R. omits *et hostias*; cod. Flor. has *hostias et immolationes*.

thame; and I sal translate you into Babilon. <sup>44</sup> The tabernacle of witnessing was with our fadris in desert, as God dispoñit to thame, and spak to Moises, that he suld mak it eftir the forme that he saw. <sup>45</sup> Quhilk alsa our fadris tuke with Jesu, and broucht into the possessioun of hethin men, quhilk God puttit away fra the face of our fadris, till into the dais of David, <sup>46</sup> That fand grace anentis God, and askit that he suld find a tabernacle to God of Jacob. <sup>47</sup> Bot Salomon biggit the hous to him. <sup>48</sup> Bot the hie God duellis nocht in thingis made be hand, as he sais be the prophet, <sup>49</sup> Heuen is a sete to me, and the (a) erd is the stule of my feet; quhat hous sal ye big to me, sais the Lord, outhir quhat place is of my resting? <sup>50</sup> Quethir my hand made nocht al thir thingis? <sup>51</sup> With hard noll, (b) and vncircumcidit hartis and eris † ye withstande euirmare the Haligaast; and as your fadris, sa ye. <sup>52</sup> Quham of the prophetis has nocht your fadris persewit, and has slane thame that befor tald of the cumming of the richtfullman,

† Ye withstand euirmare. The power and strenthe of Gode is sic that it can nocht be withstandin nor our cumin, Paul. lxxv., Joh. x., Esaie xlvii., al thoct wikkid and evil, hard hartik pepill seme to resist it, as the natur [of] the wechellis off wraith is to do. Bot in conclusioun God and his treuth our cumis, and thai that settis thaim selfis aganis it sall peryche at the last, as thou sais in Phareo.

(a) After *the*, *heri* deleted. (b) *nollis* with *is* underpointed.

vii. 43. into Babilon: so Wy., P., reading in *Babylonem* with Sixt. and R. Codd. Paris., Laud. have in *partem Babylonis*; cod. Bez., in *illas partes Babylonis*; Gigas, in *partes Babylonie*. St., Hent., Clem., with the four Vg. codices, *trans*; cod. Flor., *ultra*.

45. puttit away: *expulit*. till into: so P., but most of the MSS. omit 'to.' Wy., 'til in'; *usque in diebus*.

48. the hie God: *Excelsus*. P. supplies 'God.' as he sais be the prophet: so Wy., P., reading with St., Sixt., R., and V., *sicut per prophetam dicit*. But Hent., Clem., *sicut propheta dicit* with the best authority.

49. the erd is: P. supplies '*is*.'

51. With hard noll: *Dura cervice*. A.S. hnoll, crown of the head. and as your fadris, sa ye: *sicut patres vestri, ita et vos*. Codd. Amiat., Fuld., Bez., the Milan lectionary, and Lucifer omit *ita*. Wy., 'as and ȝoure fadris, so and ȝe,' reading *sicut et patres vestri* with cod. Laud. and R., but Laud. ends with *et vos*, and R. corrects out the same. Codd. Tolet., Flor., Gigas have merely *sicut patres vestri*.

quhais traitouris and manslaeris ye war now? <sup>53</sup> Quhilk Joh. vii. b.  
Actis xv. d. take the law in ordinance of angelis, and haue nocht kepit it. <sup>54</sup> And thai herde thir thingis, and war diuerslie turmentit in thar hartis, and girnith with teeth on him. <sup>55</sup> Bot quhen Steuen was full of the Math. xvi. f. Haligaast, he beheld into heuen, and saw the glorie of Gode, and Jesu standing on the richthalf of the virtue of God. <sup>56</sup> And he said, Lo! I se heuenis opnit, and mannish sonn standing on the richthalf of the virtue of God. <sup>57</sup> And thai crijt with a gret voce, Psal. lvii. a. and stoppit thar eris, and made with aa will ane assawt into him. <sup>58</sup> And thai brocht him out of the citee, and staanit. And the witnessis did of thar Actis xxii. b. clathis, beside the feet of a yongman, that was callit Saul. <sup>59</sup> And thai staanit Steuen, that callit God to help, and sayand, Lord Jesu, resauie my spirit. <sup>60</sup> And Psal. xxx. a.  
Luc. xxiii. c. he knelit, and crijt with a gret voce, and said, Lord, sett nocht to thame this synn. And quhen he had said this thing, he deit in the Lord. ✠

vii. 53. *it*: supplied by P. and underlined.

54. *And thai herde*: *Audientes autem*. *war diuerslie turmentit*: *dissecabantur*; Rh., 'were cut in their hearts.' *girnith*: P., 'grenneden'; Wy., 'gnastiden, or grennyden'; *stridebant*.

55. *Steuen*: not in Vg., but read by Wy., P., with R. *of the virtue*: so Wy., P., adding *virtutis* as in St., R., and older editions as V.; not in Sixt., Hent., Clem. Codd. Laud., Flor. have *ad dextram Dei*.

56. *of the virtue*: again Wy., P. add *virtutis* with St., Sixt., the Corpus and Moz. Missals. Hent., Clem., *a dextris Dei*; the Milan lectionary, *ad dextris Dei*; codd. Laud., Flor., *ad dexteram Dei*.

57. *assawt*: *impetum*. Wy. has strangely, 'asauzt, or feersnesse.'

58. *And thai brocht him out*: *Et eficientes eum extra*.

59. *that callit God to help, and sayand*: *invocantem et dicentem*; Wy., 'ynclepinge, and seyinge.' P., 'that clepide God to help, seyinge.'

60. *he deit in the Lord*: *obdormiuit in Domino*; Wy., 'he slepte in the Lord.' But P., 'he diiede,' omitting with Hent., codd. Amiat., Fuld., Tolet., Demid., Bez., Flor., *in Domino*. Rh., 'he fell asleep.' Codd. Laud., Gigas, and the Milan lectionary have *dormiuit*.



## The viii chapur.

F. 173 v. Bot Saul was consenting to his dede. And gret  
 Math. x. c. persecutioun was made that day in the kirk, that was  
 Actis xi. b. in Jerusalem. And almen war scatterit be the  
 cuntreis of Judee and Samarie, out takin the  
 apostilis. <sup>2</sup> Bot gudemen berysit Steuen, and made  
 gret murnyng on him. <sup>3</sup> Bot Saul gretlie destroyit  
 the kirk, and entrit be housis, and drew men and  
 Actis ix. b. women, and betuke thame into presoun. <sup>4</sup> And thai  
 and xxii. a. that war scatterit, passit furth, preching the word of  
 and xxvi. b. God. ✠ <sup>5</sup> And Philip com down into a citee of  
 i. Cor. xv. a. Samarie, and prechit to thame Crist. <sup>6</sup> And the  
 Galla. i. b. pepile gaue tent to thir thingis that war said of  
 Philipp, with aa will herand and seand the signis  
 Actis xi. b. that he did. <sup>7</sup> For mony of thame that had vnclene  
 Mar. x. c. spiritis, crijt with gret voce, and went out. And  
 Actis v. b. mony seke in the (a) parlasie, and crukit, war helit.  
 Actis xiii. a. <sup>8</sup> Tharfor gret ioy was made in that citee. <sup>9</sup> Bot  
 thar was a man in that citee, quhais name was  
 Symon, a witche, that had desauet the folk of  
 Samarie, sayand that him self was sum gret man.  
<sup>10</sup> Quham all herknit, fra the leest to the maast,  
 and said, This is the virtue of God, quhilk is callit

(a) After *the*, *pars* deleted.

viii. 2. *gudemen*: *viri timorati*; Wy., 'men dredeful.' Lyra, 'timorati .i. timentes deum.' Glossa, 'Deum timentes, sive Christiani, . . . sive Judæi timentes Deum.' Cod. Flor. has *homines pii*.

3. *gretlie destroyit*: *devastabat*. *betuke*: *tradebat*.

4. *And*: *Igitur*.

6. *the pepile*: *turbæ*; Wy., 'the cumpanyes'; similarly at xi. 24, 26; xiii. 45 and often.

7. *cruk*: *claudi*.

9. *in that citee*: so displaced by P., without MS. authority. Vg., *qui ante fuerat in civitate magus*. Codd. Bez., Laud., Gigas omit *qui*. *that had desauet*: *seducens*.

gret. <sup>11</sup> And thai leuet him, for lang tyme he had maddit thame with his wichecraftis. <sup>12</sup> Bot quhen thai had beleuet to Philipp, that prechit of the kingdom of God, men and women war baptyzit in the name of Jesu Crist. <sup>13</sup> And than alsa Symon him self beleuet; and quhen he was baptizit, he drew to Philip; and he saw alsa that signis and gret virtues war done, he was astonyisit, and wonndrit. ✠ ✠ <sup>14</sup> Bot quhen the apostilis that war at Jerusalem, had herd that Samarie had resauet the word of God, thai send to thame Petir and Johnne. <sup>15</sup> And quhen thai com, thai prayit for thame, that thai suld resauae the Haligaast; <sup>16</sup> For he com nocht yit into ony of thame, bot thai war baptizit aanly in the name of the Lord Jesu. <sup>17</sup> Than thai laid handis on thame, and thai resauet the Haligaast. ✠ <sup>18</sup> And quhen Symon had sene, that the Haligaast was gevin be laying on of handis of

Actis xiii. a.  
and xix. a.

i. Timo. iii.  
b. and v. c.

viii. 11. *thai leuet him*: *Attendebant . . . cum*; Rh., 'they were attent upon him.' Wy., 'alle bihelden him,' adding *omnes*, probably from ver. 10. R. adds *populi*. *maddit*: P., 'maddid'; Wy., 'maad hem mad, or wood.' Vg., *dementasset*.

12. *in the name*: so P., with Vg., *in nomine*; but Wy., with different order, 'Philip, euangelysinge of the kyngdom of God, in the name of Jhesu Crist, men and wymmen weren baptiside.' Hent., with codd. Amiat., Tolet., Paris., and R., reads *de regno Dei et nomine*; codd. Bez., Laud., Gigas have *et de nomine*, while Fuld., Demid., Paris. *s. m.* read *et in nomine*.

13. *he drew to*: *adharebat*; Wy., 'he clyuede.' *and he saw*: *Videns*. *he was astonyisit*: *stupens*.

15. *And quhen thai oom*: Gau (p. 55), 'thay prait for thayme that thay mycht resauae the halie spreit.' Vv. 14-16: Abp. Ham. (p. 195), 'Quhen the Apostils quhilk war at Jerusalem hard that the countra of Samarye had ressavit the word of God thai send to thame Petir and John, quhilk quhen thai come to Samarie thai maid thair prayar to God for the pepil of Samary that thai mycht ressaue the haly spreit, for as at that tyme the haly spreit was nocht cum in to ony of thame with abundance of spiritual strenth, bot thai war allanerly baptizit in the name of our Lord Jesu.'

18. *of handis*: so P., reading *manuum* with codd. Bez., Gigas, Laud., Paris., and the Greek, but Wy., 'of the hond' with Vg., *manus*.

- ii. Timo. i. b. the apostilis, and he proffrit to thame money, <sup>19</sup> And said, Geue ye also (a) to me this power, that quham
- Math. x. d. euir I sal lay on my handis, that he resauē the Haligaast. <sup>20</sup> Bot Petir said to him, Thi money be with thee into perdition, for thou gessis the gift of God suld be had for money. <sup>21</sup> Thar is na part, nor sort to thee in this word, for thi hart is nocht richtfull befor God. <sup>22</sup> Tharfor do thou pennance for this wickitnes of thee, and pray God, gif perauenture this thought of thi hart be forgevin to thee. <sup>23</sup> For I se that thou art in the gall of bittirnes and in the band of wickitnes. <sup>24</sup> And Symon ansuerd, and said, Pray ye for me to the Lord, that nothing of thir that ye haue said, cum on me. <sup>25</sup> And thai witnessit, and spak the word of the Lord, and yede agane to Jerusalem, and prechit to mony cuntreis of Samaritanis. ✠ <sup>26</sup> And ane angel of the Lord spak to Philip, and said, Rijse thou, and ga aganis the south, to the way that gais doun fra Jerusalem into Gaza; this is desert. <sup>27</sup> And he raase, and went furth. And lo! a man of Ethiope, a mychtj man, a seruand, a gelding of the Queen Candaces of

(a) *also* added in margin.

viii. 18. **and he proffrit**: *obtulit*; the superfluous 'and' faithfully copied from P.

19. **my handis**: *manus*. **that he resauē**: the repeated 'that' is copied from P.

20. **thou gessis**: Wy., P., 'gessidist'; *existimasti*. But cod. Tolet. reads *existimas*. Abp. Ham. (p. 102), 'Perisch thow with thi money, because thow thinkis, that the gift of God may be optenit with money.'

22. **for**: *ab*; Wy., 'fro.'

24. **of thir**: P., 'of these thingis,' but one MS. omits 'thingis.' Wy., 'of thes.' Vg., *horum*.

27. **a man of Ethiope, &c.**: P., 'a man of Ethiopie, a my3ti man seruaunt, a 3elding.' Vg., *vir Aethiops, eunuchus, potens Candacis*, without recorded variant to account for Purvey's translation.

Ethiopiensis, quihlk was on all hir richessis, com to wirschip in Jerusalem. <sup>28</sup> And turnit agane, sittand on his chariot, and redand Esaie, the prophet. <sup>29</sup> And the spirit said to Philip, Ga thou nere, and june thee to this chariot. <sup>30</sup> And Philip ran to, and herd him reding Esaie, the prophet. And he said, Gessis thou, quhethir thou vndirstandis, quhat thingis thou redis? <sup>31</sup> And he said, How may I, gif naman schaw to me? And he prayit Philip, that he suld cum up, and sit with him. <sup>32</sup> And the place of the scripture that he redde was this, As a schepe he was ledde to slaing, and as a lamb before a man that scheris him is dumbe without voce, sa he opnit nocht his mouth. <sup>33</sup> In meknes his dome was takin up; quha sal tell out the generatioun of him; for his lijf salbe takin away fra the erde? <sup>34</sup> And the gelding ansuerd to Philip, and said, I beseke thee, of quhat prophet sais he this thing? of him self, or of ony vthir? <sup>35</sup> And Philip opnit his mouth, and began at this scripture, and prechit to him Jesu. <sup>36</sup> And the quhile thai war be the way, thai com to a watir. And the gelding said, Lo! watir; quha forbiddis me to be baptizit? <sup>37</sup> And Philip said, Gif thou beleues of al

iii. Reg. viii. c.

Esaie liiii. b.

Actis x. e.

viii. 27. on: *super*.28. turnit agane: *revertebatur*.29. Ga thou nere: P., 'Neiȝe thou'; Wy., 'Come to'; *accede*.31. How may I: *Et quomodo possum*. gif naman: *si non aliquis*. J. Ham. (Fac. Traict., p. 57), 'Hou can I vnderstand except some man expone it to me.'32. is dumbe without voce: *sine voce*.33. was takin up: *sublatum est*; Rh., 'was taken away.' sal tell out: *enarrabit*.34. of quhat prophet sais he: *de quo Propheta dicit*; Rh., 'of whom doth the Prophet speak.'36. thai war: Wy., P., 'thei wenten'; *irent*. quha: so Wy., P., reading *quis* with St., Hent., codd. Fuld., Paris, Gigas, R., and the Sarum Missal. But Sixt., Clem., *quid* with codd. Amiat., Tolet., Laud.

thi hart, it is leefful. And he ansuerd, and said, I beleue that Jesu Crist is the sonn of God. <sup>38</sup> And he comandit the chariot to stand still. And thai went doun bathe into the watir, Philip and the gelding, and Philip baptizit him. <sup>39</sup> And quhen thai war cummin up of the watir, the spirit of the Lord rausit Philip, and the gelding saw him na mare. <sup>40</sup> And Philip was fundin in Azotis, and he passit furth, and prechit to al citeis, till he com to Cesarie. ✠

ix chaptur. ✠

Actis xxvi. b.  
i. Cor. xv. a.  
Gal. i. b.

F. 174 r.

Bot Saul, yit a blaware of manassis and of strikingis aganes the disciplis of the Lord, com to the prince of preestis, <sup>2</sup> And askit of him lettres into Damasce, to the synagogis; that gif he fand ony (a) men and women of this lijf, he suld lede thame bundin to Jerusalem. <sup>3</sup> And quhen he made his jornay, it befell, that he com nere to Damasce. And suddanlie a licht

(a) After *ony*, *man* deleted.

viii. 37. of al thi hart: Wy., P., 'of al the herte,' but one MS. of P. has 'thin.' Vg., *ex toto corde*, but codd. Tolet., Paris. add *two*. This verse is not in codd. Amiat., Fuld., Cavensis, but Demid., Laud., Gigas have it, and it is quoted by S. Cyprian (in part) and by S. Irenæus.

38. Philip baptizit: *baptizavit*; P. supplies '*Filip.*'

39. thai war cummin up: so P., with Vg., *ascendissent*, but Wy., 'he stijede vp,' reading *ascendisset* with St. Nis., like most MSS. of P., omits the translation of *Ibat autem per viam suam gaudens*; Wy., 'Forsoth he wente ioyinge by his weye,' which has the authority of the four Vg. codices, Laud., Paris., and is found in R. and the Sarum Missal.

40. in Azotis: *in Azoto*. he passit furth: *pertransiens*.

ix. 1. a blaware: *spirans*; Wy., 'brethere, or blowere.' of strikingis: P., 'of betingis'; Wy., 'betyng, or sleyng.' Vg., *cædis*.

2. of this lijf: so Wy., P., apparently reading *hujus vite*, but Vg., *hujus vie*. Comp. v. 20.

fra heuen schaan about him; <sup>4</sup> And he fell to the erde, and herd a voce sayand to him, Saul, Saul, quhat persewis thou me? <sup>5</sup> And he said, Quha art thou, Lord? And he said, I am Jesus of Nazareth, quham thou persewis. It is hard to thee to spurn aganes the prick. <sup>6</sup> And he trimbilit, and wonndirit, and said, Lord, quhat will thou that I do? And the Lord said to him, Rijse up, and ga into the citee, and it salbe said to thee, quhat it behuvis thee to do. <sup>7</sup> And tha men that went with him, stude astonyst; for thai herd a voce, bot thai saw na man. <sup>8</sup> And Saule raase fra the erde; and quhen his een war opnit, he saw na thing. And thai drew him be the handis, and led him into Damasc. <sup>9</sup> And he was thre dais nocht seand; and he ete nocht, nouthir drank. <sup>10</sup> And a discipile, Anany be name, was at Damask. And the Lord said to him (a) in a visioun, Anany. And he said, Lo! I, Lord. <sup>11</sup> And the Lord said to him, Rijse thou, and ga into a strete that is callit Rectus; and seke, in the hous of Judas, Saule be name of Tharse, for lo! he prais; <sup>12</sup> And he saw a man, Anany

iii. Re.  
xix. d.  
Zacha. ii. b.  
Math. xxv.  
b.

Actis ii. d.  
ande xvi. d.

Actis xxi. a.  
ande xxii. a.

(a) After *him*, *Rijse thou and ga into a street that is callit rectus and seke in the hous of Judas, Saule be name of*, deleted.

ix. 5. And he said, I am: *Et ille, Ego sum*; P. supplies '*seide*.' Jesus of Nazareth: so Wy., P.; Vg. *Jesus*. But codd. Demid., Paris., Wern., Flor., Memmianus add *Nasarenus*, and Laud., *Nazoraeus*. to spurn: P., 'to kike'; *contra stimulum calcitrare*. Comp. the variant in the Prologue.

6. wonndirit: *stupens*. the Lord said: P. supplies '*seide*.' it salbe said: *ibi dicetur*, but codd. Amiat., Fuld., Demid., Gigas, Laud., and R. omit *ibi*.

7. for thai herd, &c.: *audientes quidem vocem, neminem autem videntes*.

8. And thai drew, &c.: *Ad manus autem illum trahentes*. led him: *introduxerunt*; P. supplies '*hym*.'

9. And he was: *et erat ibi*; but Hent., with most authorities, omits *ibi*.

11. And the Lord said: *Et Dominus*; P. supplies '*seide*.'

be name, entrand and layand on him handis, that he  
 Actis viii. a. resaeue sicht. <sup>13</sup> And Anany ansuerd, Lord, I haue  
 herd of mony of this man, how gret euilis he did to  
 sanctis in Jerusalem; <sup>14</sup> And this has power of the  
 princis of preestis, to bind almen that callis thi name  
 to help. <sup>15</sup> And the Lord said to him, Ga thou, for  
 this is to me a vessele of chesing, that he bere my  
 name before hethin men, and kingis, and before the  
 sonnis of Israel. <sup>16</sup> For I sal schaw to him, how gret  
 Actis xxi. b. thingis it behuvis him to suffir for my name. <sup>17</sup> And  
 Anany went, and entrit into the hous; and laid on  
 him his handis, and said, Saule brother, the Lord  
 ii. Cor. xi. c. Jesu send me, that apperit to thee in the way, in  
 Actis xxii. b. quhilk thou come, that thou se, and be fillit with the  
 Haligaast. <sup>18</sup> And jncontinent as the scales fell fra  
 his een, he resauet sicht. And he raase, and was  
 baptizit. <sup>19</sup> And quhen he had takin mete, he was  
 confortit. And he was be sum dais with the  
 F. 174 v. discipilis, that war at Damasc. <sup>20</sup> And anon he entrit  
 in to the synagogis, and prechit the Lord Jesu, for this  
 is the sonn of God. <sup>21</sup> And almen that herd him,  
 wonndrit, and said, Quhethir this is nocht he that

ix. 13. to sanctis: Wy., P., 'to thi seyntis'; *sanctis tuis*.

15. before the sonnis: so P., inserting 'tofore' as though  
 he read *coram filiis*. But Vg., *filiis*; cod. Laud. has *filiis*  
*quoque*.

17. be fillit: Wy., P., 'be fulfillid'; *implearis*.

18. as the scales, &c.: so P., strangely. Vg., *ceciderrunt ab*  
*oculis eius tanquam squama*; Wy., 'ther felden from his yzen as  
 scalis.' he resauet sicht: *et visum recepit*.

19. be: *per*.

20. he entrit in to: so P.; Wy., 'he entrynge,' both reading,  
 with St., Hent., Sixt., cod. Wern., the Sarum Missal, and V.,  
*ingressus in synagogas*. Cod. Paris. has *et statim introiens in con-*  
*cionibus iudeorum*; Flor., *et introiuit in synagogas*. But Clem.,  
 with the four Vg. codices, Laud., and Giga, reads *in synagogis*  
 without *ingressus*. R. has *ingressus in synagogis*.

21. him: so Wy., P., reading *eum* with St., the Sarum and  
 Corpus Missals, and V., but Vg. omits.

impugnit in (a) Jerusalem thame that callit to help this name? and hiddir he com for this thing, that he suld leid thame bundin to the princis of preestis? <sup>22</sup> Bot Saule mekile mare wox (b) stark, and confonndit the Iewis that duelt at Damasc, and affermit that this is Crist. ¶ <sup>23</sup> And quhen mony dais war fillit, Jewis made a counsale, that thai suld sla him. <sup>24</sup> And the aspijs of thame war made knowne to Saule. And thai kept the portis day and nycht, that thai suld sla him. <sup>25</sup> Bot his discipilis tuke him be nycht, and deliurir him, and leet him down in a bascat be the wall. <sup>26</sup> And quhen he com in to Jerusalem, he assayit to june him to the discipilis; and all dredde him, and be-leuet nocht (c) that he was a discipile. <sup>27</sup> Bot Barnabas tuke and ledd him to the apostilis, and tald to thame, how in the way he had seen the Lord, and that he spak to him, and how in Damasc he did traistlie in the name of Jesu. <sup>28</sup> And he was with thame, and entrit, and yede out in Jerusalem, and did traistlie in the name of Jesu. <sup>29</sup> And he spak with hethin men, and disputit with Grekis. And thai soucht to sla him. <sup>30</sup> Quhilk thing quhen brether had knowne, thai led

ii. Cor. xii. b.

Josue. ii. c.  
i. Reg. xix. c.  
Galla. ii. b.

Actis xxi. b.

- (a) *in* written above *at* deleted. (b) After *wox*, *str* deleted.  
(c) *nocht* added above the line.

ix. 21. *impugnit*: *expugnabat*.

22. *wox stark*: P., 'wexede strong'; *convalescebat*.

23. *made*: *fecerunt in unum*; but Hent., with codd. Amiat., Fuld., Tolet., Demid., Paris., Laud., Flor., Gigas, omits the last two words. RV., 'took counsel together.'

24. *aspijs*: *insidia*. the *portis*: *et portas*; Wy., 'and the 3atis.'

25. *his discipills*: so Wy., P., reading *discipuli ejus* with St., Sixt., and the best authorities. Hent., Clem., *discipuli* with codd. Laud., Gigas. and *deliurir him*, &c.: *per murum dimiserunt eum, submittentis in porta*.

27. *he did traistlie*: *fiducialiter egerit*; and similarly in the next verse.

29. *with hethin men*: *Gentibus*; Wy., 'to hethene men.'



him be nycht to Cesarie, and lete him ga to Tharsis.  
<sup>81</sup> And the kirk be al Judee, and Galile, and Samarie,  
 had pece, and was edifijt, and yede in the drede of  
 the Lord, and was fillit with confort of the Haligast.  
<sup>82</sup> And it befell, that Petir, (a) quhill he passit about all,  
 com to the halimen that duelt at Lidde. <sup>83</sup> And he  
 fand a man, Eneas be name, that fra viii yeris he  
 had lyin in bedde; and he was seke in parlasie.  
<sup>84</sup> And Petir said to him, Eneas, the Lord Jesu Crist  
 hele thee; rijse thou, and aray thee. And incontinent  
 he raase. <sup>85</sup> And almen that duelt at Lydde, and at  
 Sarone, saw him, quhilkis war conuertit to the Lord.  
<sup>86</sup> And in Jope was a discipiles, quhais name was  
 Tabita, that is to say, Dorcas. This was full of gude  
 werkis and almouse dedis, that scho did. <sup>87</sup> And it  
 befell in tha dais, that scho was seek, and deit. And  
 quhen thai had weschin hir, thai laid hir in a solere.  
<sup>88</sup> And for Lydda was nere Jope, the discipilis herd

Math. ix. a.  
 Mar. ii. a.  
 Luc. v. c.  
 Joh. v. a.

F. 175 r.

(a) Before *quhill*, *the* deleted.

ix. 30. *be nycht*: so Wy., P., with cod. Laud., *per noctem*, or codd. Paris., Wern., Gigas, *nocte*. Not in Vg.

32. *passit about all*: so P., reading *pertransiret universos* with Sixt., Clem., and the best MSS. But Wy., 'passide alle,' pointing to *transiret* as in St., Hent., and R. Codd. Laud., Paris., *petrum transeuntem*; Gigas, *circuiret*.

33. *he fand*: P. neglects *ibi*; Wy., 'he fond there.' *that . . . he had lyin*: so P., but Vg., *jacentem*; Wy., 'ligynge.'

34. *hele*: so Wy., P., reading *sanet* with St., Hent., Sixt., codd. Paris., Wern., and R. Cod. Demid. has *saluet*. Clem., *sanat*. *aray thee*: *sterne tibi*; Wy., 'dresse to thee.' Rh., 'make thy bed.'

36. *discipiles*: *discipula*. *that is to say*: *que interpretata dicitur*.

37. *solere*: *cenaculo*; Wy., 'soupyng place'; and similarly in ver. 39.

38. *was nere Jope*: P., 'was nyȝ Joppe.' Sixt., Clem., *prope esset . . . ad Joppen*, with codd. Demid., Gigas, and so Rh., 'was nigh to Joppa.' Wy., 'was nyȝ fro Joppe,' reading, with St., Hent., and most authorities, *ab*. Cod. Paris. has *ad* corrected to *ab*.

that Petir was tharin, and thai send ij men to him, and prayit, That thou tarie nocht to cum to vs. <sup>39</sup> And Petir raase up, and com with thame. And quhen he was cummin, thai led him into the solere. And al wedois stude about him, wepand, and schew-and cotis and claathis, quhilk Dorcas had made to thame. <sup>40</sup> And quhen almen war put withoutfurth, Petir knelit, and prait. And he turnit to the body, and said, Tabita, rijse thou. And scho opnyt her een, and quhen scho saw Petir scho sat up agane. <sup>41</sup> And he tuke hir be the hand, and raasit hir. And quhen he had callit the halimen and wedois, he assignit hir on live. <sup>42</sup> And it was made knawne be al Joppe; and mony beleuet in the Lord. <sup>43</sup> And it was made, that mony dais he duelt in Joppe, at aan Symon, a barcare.

x chaptur. ✠

A man was in Cesarie, Cornelie be name, a centurion of the cumpany of knychtis, that is said of Italie; <sup>2</sup> A religiouse man, and dredand the Lord, with al his menye; doand mony almousis to the pepile, and pray-and the Lord euirmare. <sup>3</sup> This saw in a visioun opinlie,

Ecclesi. iii.  
d. ande vii. b.

- ix. 38. That thou tarie nocht: so Wy., P. Vg., *Ne pigriteris*.  
 39. schewand: so Wy., P., but Vg., with small authority, *ostendentes ei*; the latter word is not in the four Vg. codices, Laud., Gigas, or Paris. had made: Wy., P., 'maade'; *faciebat*.  
 40. withoutfurth: *foras*. her een: *oculos suos*, but Wy., 'the yzen,' omitting *suos* with St., R., and V.  
 41. And he tuke hir be the hand: *Dans autem illi manum*. he assignit: *assignavit*; Rh., 'he presented.' on live: P., 'alyue'; Wy., 'quyk.' Vg., *vivam*.  
 42. be: *per*.  
 43. a barcare: P., 'a curiour'; Wy., 'sum coriour, or tawier.' Vg., *coriarium*. Comp. x. 6.  
 x. 1. of the cumpany of knychtis: *cohortis*. that is said, &c.: *quæ dicitur Italica*.

Ecclesi.  
xxxv. b.

iii. Reg. iii.  
d.  
Math. vi. a.  
Luc. vi. b.

as in the ix hour of the day, ane angel of God entrand into him, and sayand to him, Cornelie. <sup>4</sup> And he beheld him, and was adred, and said, Quha art thou, Lord? And he said to him, Thi prayeris and thin almousededis has ascendit into mynd, in the sicht of the Lord. <sup>5</sup> And now send thou men in Joppe, and call aan Symon, that is namyt Petir. <sup>6</sup> This is herbrijt at a man Symon, coriour (or barkare), quhais hous is beside the see. This sal say to thee, quhat it behuvis thee to do. <sup>7</sup> And quhen the angele that spak to him, was gaan away, he callit ij men of his hous, and a knycht that dredde the Lord, quhilkis war at his bidding. <sup>8</sup> And quhen he had tauld thame al thir thingis, he sende thame into Joppe. <sup>9</sup> And on the day followand, quhile thai made iornay, and nerit to the citee, Petir went up in to the hieest place of the hous to pray, about the sext hour. <sup>10</sup> And quhen he was hungrie, he wald haue etin. Bot quhile thai made reddy, a rausing of spirit fell on him; <sup>11</sup> And

x. 3. of the day: Wy. omits, but Vg., *quasi hora diei nona*, without recorded variation.

4. was adred: *timore correptus*; Wy., 'takyn with drede.' Cod. Bez. has *trepidus factus*. Quha art thou: so Wy., P., reading *Quis es* with St., Hent., Sixt., codd. Tolet., Paris., R., and the Moz. Breviary. Cod. Amiat. has *Qui es*. Clem., *Quid est*, with codd. Fuld., Demid., Bez., Laud., Gigas. has ascendit: P., 'han stied vp'; *ascenderunt*. into mynd: *in memoriam*.

5. in: P., 'in to'; *in Joppen*. call: Wy., P., 'clepe'; *accersi*.

6. is herbrijt at: *hospitatur apud*. coriour (or barkare): the gloss is Nisbet's; see ix. 43.

7. quhilkis war, &c.: *ex his, qui illi parebant*.

8. al thir thingis: *omnia*; Wy., 'alle thingis.'

9. in to the hieest place of the hous: so P.; Wy., 'into the hijere thingis of the hous.' Vg., *in superiora*, without trace of a reading *domus*, but cod. Paris. has *ascendit petrus super hedificium*. Codd. Bez., Gigas read *in cenaculum*.

10. he wald haue etin: *voluit gustare*. a rausing of spirit: so P.; but Wy., 'an excess of soule, or rausysching of spirit'; *mentis excessus*. Lyra, '*mentis excessus* ·i· raptus a sensibus exterioribus.'

he saw heuen opnit, and a vessel cummand doun, as  
a gret schete with iiij newkis, to be lattin doun fra  
heuen into erde, <sup>12</sup> In quhilk war al fourefutit beestis, <sup>F. 175 v.</sup>  
and crepand of the erde, and volatilis of heuen. <sup>13</sup> And  
a voce was made to him, Rijse thou, Petir, and sla,  
and ete. <sup>14</sup> And Petir said, Lord, forbede, for I ete  
neurir comoun thing and vnclene. <sup>15</sup> And eftir the  
secunde tyme the voce was made to him, That thing  
that God has clenget, say thou nocht vnclene. <sup>16</sup> And  
this thing was done be thrijse; and anon the vessele  
was resauet agane. <sup>17</sup> And quhile Petir doutit within  
him self, quhat this visioun was that he saw, lo! the  
men, that war send fra Cornelie, soucht the hous of  
Symon, and stude at the yett. <sup>18</sup> And quhen thai  
had callit, thai askit gif Symon, that is namet Petir,  
had thar herbrie. <sup>19</sup> And quhile Petir thought on the  
visioun, the spirit said to him, Lo! iij men sekis thee.

Leui. xi. a.  
Deu. xiii. d.  
Math. xv. b.  
Roma. xliii.  
b.  
i. Timo. iii.  
a.  
Titum i. c.

x. 11. a gret schete with iiij newkis : P., 'a greet scheet with  
foure corneris'; Wy., 'a greet scheete with foure cordis'; both  
with faulty collocation. Vg., *vidit . . . descendens vas quoddam,  
velut linteum magnum, quatuor initiis submitti*. RV., 'a great  
sheet, let down by four corners.' Lyra, 'iniciis .i. quatuor angulis  
submitti de celo in terram . per cordas in angulis ligatas.' Mammo-  
trectus, 'iniciis .i. angulis . . . & forte melius initie dicuntur  
funiculi molles quibus circumligantur pueri in cunis.'

12. crepand of the erde : *serpentina terra*; Wy., 'crepinge  
thingis of erthe.' volatilis : *volatilia*.

14. comoun thing : P., 'ony comun thing'; Wy., 'al comyn  
thing.' Vg., *omne commune*.

15. eftir : Wy., P., 'eft'; *iterum*. was made : not in Vg.,  
but supplied by P.

16. be thrijse : *per ter*, and so at xi. 10. the vessele was  
resauet agane : so P., but Vg., *receptum est vas in calum*; Wy.,  
'the vessel is receyued into heuene.' Cod. Gigas reads, *et receptum  
est vas denuo in caelum*; Paris., *et receptum est iterum vas in  
caelum*; Laud., *et denuo receptum est vas in caelum*; Bez., *ad-  
sumptum est ipsum (read iterum) vas in caelum*.

17. soucht : *inquirentes*; Rh., 'inquiring for.' yett : Wy.,  
P., 'ȝate.'

18. herbrie : Wy., P., 'herbore'; *hospitium*.

<sup>20</sup> Tharfor rijse thou, and ga doun and ga with thame, and dout thou na thing, for I send thame. <sup>21</sup> And Petir com doun to the men, and said, Lo! I am quham ye seke; quhat is the cause, for quhilk ye are cummin? <sup>22</sup> And thai said, Cornelie, the centurioun, a iust man, and dredand God, and has gude witnessing of al the folk of Iewis, tuke ansuer of ane hali angel, to call thee in to his hous, and to here wordis of thee. <sup>23</sup> Tharfor he led thame in, and resauet in herbrie; and in that nycht thai duelt with him. And in the day following he raase, and went furth with thame; and sum of the brethir followit him fra Joppe, that thai be witnessis to Petir. <sup>24</sup> And that vthir day he entrit into Cesarie. And Cornelie abaad thame, with his cusingis, and necessare freendis, that war callit togiddir. <sup>25</sup> And it was done, quhen Petir was cummin in, Cornelie com meting him, and fel doun at his feet, and wirschipit him. <sup>26</sup> Bot Petir raasit him, and said, Rijse

Gene. xix. a.  
and xxiii. d.  
i. Peter iii.  
b.

Actis xi. a.

Actis xiii. c.  
Apoc. xix. b.  
and xxii. b.

x. 20. and ga doun: so Wy., P., reading *et descende* with St., Hent., codd. Amiat., Fuld., Bez., and the Moz. Breviary. Sixt., Clem. omit *et*.

22. and has gude witnessing: *et testimonium habens*. But cod. Tolet. and the Moz. Breviary add *bonum*, and Gigas has *bene audiens*. Comp. xvi. 2.

23. and in that nycht: P., 'and that ny3t.' This clause is not in Vg., Wy., R., the four Vg. codices, or any other ancient authority. followit him: *comitati sunt cum*; Rh., 'accompanied him.' that thai be, &c.: in P., but underlined; in Wy., as authentic. R. has *ut Petro testes fuerint*, but the clause is not in Vg. or any good authority. Lyra, 'quod autem subditur in aliquibus libris · ut Petro testes sint · non est de textu . . . sed primo fuit quedam glossa interlinearis, postea textui inserta per ignorantiam scriptorum.'

24. And that vthir day: *Altera autem die*. abaad: *expectabat*, with his cusingis, &c.: *convocatis cognatis suis et necessariis amicis*.

25. fel doun: *procidens*. wirschipit him: *adoravit*. P. supplies 'him,' but St., with codd. Tolet., Paris., Bez., and other MSS. (Berger, p. 106), actually reads *eum*.

thou: also I my self am a man, as thou. <sup>27</sup> And he <sup>Deutro. vii.</sup> spak with him, and went in, and fand mony that war <sup>a.</sup> cummin togiddir. <sup>28</sup> And he said to thame, Ye wate, how abhominabile it is to a Iew, to be (a) junyt outhir to com to ane alien; bot God schewit to me, that na man say a man comoun, outhir vnclene. <sup>29</sup> For quhilk thing I com, quhen I was callit, without douting. Tharfor I ask you, for quhat cause haue ye callit me? <sup>30</sup> And Cornelie said, This day iiij dais, into this hour, I was prayand and fastand in the ix hour in my hous. And lo! a man stude befor me in a <sup>F. 176 r.</sup> quhite claath, <sup>31</sup> And said, Cornelie, thi prayer is herd, and thin almousededis ar in mynde in the sicht of God. <sup>32</sup> Tharfor send thou in to Joppe, and call Symon, that is namet Petir; this is luget in the hous of Symon coriour, beside the see. This, quhen he sal

(a) After *be*, *is* deleted.

x. 26. *as thou*: so P., but Wy., 'as and thou.' Not in Vg., but cod. Bez., *quomodo et tu*; Gigas, *sicut et tu*; Laud., *sicut tu*. Vv. 25, 26: Burne (f. 154), 'Cornelius . . . fel doune at his feit. Peter raised him vp be the hand saying: I am ane man als veil as ze ar.'

28. *to a Iew*: *viro Iudae*; Wy., 'to a man Jew.' *that na man say*, &c.: *neminem communem aut immundum dicere hominem*; Rh., 'to call no man common or unclean.'

30. *into*: *usque ad*. *and fastand*: so P., adding *et jejunans* to the Vg., *orans eram hora nona in domo mea*, which agrees with codd. Amiat., Fuld., Demid., and (with *horam nonam*) Tolet.; so too Paris., *sum (s. m. eram) horans in domo mea*. But Laud. reads, *eram ieiunans et adorans a sexta hora usque ad nonam in domo mea*; Bez., *eram iaiunans et nona orauam in domo mea*; Gigas, *eram ieiunans usque in hunc diem et hora nona in domo mea*. RV., 'Four days ago, until this hour, I was keeping the ninth hour of prayer.' *claath*: *veste*.

32. *is luget*: *hospitatur*; Wy., P., 'is herborid.' *This, quhen he sal cum*, &c.: this sentence is not in Vg. or any of the four Vg. codices. But Gigas, *is cum aduenerit loquetur tibi*, and, with small variations, Bez., Laud., the latter being quoted by Beda, 'Sequitur in Græco, Qui cum aduenerit loquetur tibi.' In Paris., *Qui adueniens loquetur tibi* is cancelled.

cum, sal speke to thee. <sup>33</sup> Tharfore anon I send to thee, and thou did wele in cumming to vs now. Tharfore we al ar present in thi sicht, to here the wordis, quhateuir ar comandit to thee of the Lord.

Roma. ii. b. <sup>34</sup> And Petir opnit his mouth, and said, In treuth I haue fundin, that God is nocht acceptour of persounns;

Ephe. vi. a. <sup>35</sup> Bot in ilk folk he that dredis God, and wirkis richtuisnes, is accept to him. <sup>36</sup> God send a word to the childir of Israel, schewand pece be Jesu Crist; that is the Lord of althingis. <sup>37</sup> Ye wate the word

Collo. iii. c. <sup>38</sup> that is made throw al Judee, and began at Galilee, eftir the baptyme that Johnne prechit, <sup>38</sup> Jesu of Nazareth, how God anoyntit him with the Haligaast, and virtue; quhilk passit furth in doing wele, and heling almen oppressit of the deuile, for God was with him. <sup>39</sup> And we ar witnessis of althingis, in the cuntre of Iewis and of Jerusalem; quham thai slew, hanging in a tre. <sup>40</sup> And God raasit this in the thrid day, and gave him to be made knawn, <sup>41</sup> Nocht to al pepile, bot to witnessis, before ordanit of God; to vs that ete and drannk with him, eftir that he raase agane fra dede. ✠ <sup>42</sup> And he comandit to vs

Math. iii. b.

Esai. lxi. a. <sup>43</sup>

Esai. xliii. b.

Actis ii. c.

Luc. xxiii. d.

Joh. xxi. b.

x. 33. to vs : so Wy., P., adding *ad nos* as in cod. Wern.; not in Vg. Cod. Bez. adds to the preceding sentence, *rogando uenire te ad nos*, and Paris., *rogans te ut venires ad nos*. now : Nis. diverges from Wy., P., in wrongly attaching this word to the preceding sentence. Vg., *Nunc ergo*. the wordis, quhateuir : *omnia quaecumque*.

34. nocht acceptour : so Wy., but P., 'no acceptor.'

35. God : so Wy., P., reading *Deum*, as in cod. Gigas and R. Vg., *cum*.

36. schewand : *annunciants*. that is : Wy., P., 'this is.' Lord of althingis : *omnium Dominus*; but Wy., 'God of alle men,' reading *Deus* without authority.

37. and began : *incipiens enim*.

38. passit furth : *pertransiit*; Rh., 'went throughout.'

39. in the cuntre : P., 'whiche he dide in the cuntrei'; *quæ fecit in regione Judæorum*.

40. And God raasit this : *Hunc Deus suscitavit*.

to preche to the pepile, and to witnes, that he it is, that is ordanit of God domesman of the quick and of the dede. <sup>43</sup>To this al prophetis beris witnessing, that almen that beleues in him, sal resauie remissioun of synnis be his name. <sup>44</sup>And yit quhile Petir spak thir wordis, the Haligaast fell on al that herd the word. <sup>45</sup>And the faithfulmen of circumcisioun, that com with Petir, wonndrit that also in to natiouns the grace of the Haligaast is sched out. <sup>46</sup>For thai herd tham speking in langagis, and magnifiand God. <sup>47</sup>Than Petir ansuerde, Quhethir ony man may forbede watir, that thir be nocht baptizit, that has resauet the Haligaast as we? <sup>48</sup>And he comandit thame to be baptizit in the name of the Lord Jesu Crist. Than thai prait him, that he suld duell with thame sum dais.

Math. xviii. c.

Esai. xliii. d. ande liii. c. Jere. l. d.

Daniel ix. d. Actis ii. a.

Actis viii. d.

## The xi chapture.

Ande the apostilis, and brethir that war in Judee, herd that also hethin men resauet the word of God, and thai glorifijt God. <sup>2</sup>Bot quhen he com to

F. 176 v.

x. <sup>42</sup>. is ordanit : *constitutus est*. Gau (p. 53), 'our lord Iesus hesz commandit vsz to prech and beir vitnes to the pepil that God hesz maid hime iuge of quyk and deid.' Abp. Ham. (p. 165), 'It is he quhilk is ordanit of God to be iuge of quick and dede.'

43. To this : *Huic*; Rh., 'To him.' sal resauie : *accipere*.

44. quhile Petir spak : Gau (p. 54), 'quhen Peter vesz spekand the halie spreit lichtit apone al thayme quhilk hard the word.'

45. wonndrit : *obstupuerunt*. natlouns : *nationes*; Rh., 'Gentiles.'

47. as we : *sicut et nos*.

xi. 1. and thai glorifijt God : so Wy., P., translating *et glorificabant deum*, as in cod. Gigas; or *et magnificabant deum*, the reading of Paris. s. m., and Wern., or *et honorificabant Deum* as in the Moz. Missal, cod. Memmianus, and some ancient MSS. (Berger, p. 82). The interpolation is not in the Vg. codices or Laud.: it is probably an adaptation from ver. 18 to finish the lection in the service books.

2. he : Wy., P., 'Petre'; Vg., *Petrus*.

VOL. III.

D



Jerusalem, thai that war of circumcisioun, disputit  
 Deut. vii. a. aganis him, <sup>3</sup> And said, Quhy entrit thou to hethin-  
 men that haue prepucie, and has eten with thame?  
<sup>4</sup> And Petir began, and exponit to thame be ordour,  
 Actis ix. a. and said, <sup>5</sup> I was in the citee of Joppe, and prait,  
 and I saw in rauising of my mynd a visioun, that  
 a veschel com doun as a gret schete with iiij cordis,  
 and it was send doun fra heuen; and it com to  
 me. <sup>6</sup> In quhilk I loking beheld, and saw iiij futit  
 beestis of the erde, and beestis, and creping beestis,  
 and volatilis of heuen. <sup>7</sup> And I herd also a voce  
 that said to me, Petir, rijse thou, and sla, and  
 Leu. xi. a. etc. <sup>8</sup> Bot I said, Nay, Lord; for comoun thing  
 Deut. xiii. a. or vnclene entrit neurir into my mouth. <sup>9</sup> And the  
 voce ansuerde the secund tyme fra heuen, That  
 thing that God has clengeit, say thou nocht vnclene.  
<sup>10</sup> And this was done be thrijse, and althingis war  
 resauet agane in to heuen. <sup>11</sup> And lo! iij men stude  
 in the hous, in quhilk I was; and thai war send  
 fra Cesarie to me. <sup>12</sup> And the spirit said to me,  
 Actis x. c. that I suld ga with thame, and dout nathing. Ye,  
 thir sex brethir com with me, and we entrit into the  
 hous of the man, <sup>13</sup> And he tald to vs, how he  
 saw ane angel in his hous, standing and saying to

xi. 3. entrit: Wy., P., 'entridist'; *introisti*. hethinmen: Wy., P., 'men'; *viro*s.

4. be ordour: so P., reading *per ordinem*, as in codd. Bez., Laud., Gigas; but Wy., 'the ordre,' with Vg., *ordinem*. Cod. Paris. has *ex ordinem*, and s. m., *ordinem*.

5. in rauising of my mynd: *in excessu mentis*; Wy., 'in excess of my soule'; St., Sixt. add *mæ*; comp. x. 10. that a veschel com doun: *descendens vas quoddam*. cordis: so Wy., P. for Vg. *initiiis*; see x. 11. to me: *usque ad me*; Wy., 'til to me.'

7. and sla: so P., but Vg., *occide*, and Wy., 'sle.'

8. Nay: *Nequaquam*.

11. stude: P., 'anoon stoden'; *confestim astiterunt*. and thai war send: *missi*.

12. Ye, thir, &c.: P., '3he, and these sixe britheren'; *Venerunt autem mecum et sex fratres isti*.

him, Send thou into Joppe, and call Symon, that is namet Petir, <sup>14</sup> Quhilk sal speke to thee wordis, in quhilk thou salbe saaf, and al thi hous. <sup>15</sup> And quhen I had begunnin to speke, the Haligaast fell on thame, as into vs in the beginnyng. <sup>16</sup> And I Actis ii. a. bethought on the word of the Lord, as he said, For Actis i. a. Johnne baptizit in watir, bot ye salbe baptyzit in the Haligaast. <sup>17</sup> Tharfor gif God gaue to thame the sammin grace, as to vs that beleuet in the Lord Jesu Crist, quha was I, that mycht forbed the Lord, that he geve nocht the Haligaast to thame that beleuet in the name of Jesu Crist? <sup>18</sup> Quhen Actis viii. a. thir thingis war herd, thai helde pece, and glorifijt God, and said, Tharfor alsa to hethinmen God has gevin penance to lijf. <sup>19</sup> And thai that war scaterit of the tribulatioun that was made vndir Steuen, yed furth to Phenyce, (a) and to Cipre, and to Antioche, F. 177 r. and spak the word to naman, bot to Iewis allaan. <sup>20</sup> Bot sum of thame war men of Cipre, and of Cyrenen; quhilkis quhen thai had entrit into Antioche, thai spak to Grekis, and prechit the Lord

(a) *Phenice* in catchword.

xi. 15. *as into vs*: *sicut et in nos*.

16. For Johnne: *Johannes quidem*.

17. *as to vs*: *sicut et nobis*. *that he geve*, &c.: so Wy., P., translating *ne daret illis Spiritum sanctum credentibus in nomine Jesu Christi*, as in MS. B. N. 11533 (Berger, p. 107). Cod. Memmianus ends with *credentibus*, and the Bible of Puy adds thereto, *in Dominum Ihesum Christum* (id., p. 161). Cod. Paris. reads *ne dare* (s. m. *daret*) *illis spiritum sanctum*, to which Wern. adds *credentibus in dominum Iesum*; while cod. Bez. has *ut non daret eis spiritum sanctum credentibus in eum*. The clause is not in the four Vg. codices, Laud., Gigas, or R. Lyra, 'ne daret . . . Christi non est de textu nec habetur in libris correctis sed fuit quedam interlinearis glosa per scriptores textui inserta.'

19. *yed furth*: Wy., P., 'walkiden forth'; *perambulaverunt*.

20. *to Grekis*: so Wy., P., with Hent., codd. Fuld., Laud., and R., omitting *et*. Vg., *et ad Gracos*. Cod. Paris. has *etiam ad grecos*; Gigas, *cum grecis*; Bez., *cum craecos*.

Jesu. <sup>21</sup> And the hand of the Lord was with thame, and mekile novmer of men beleuand was conuertit to the Lord. <sup>22</sup> And the word com to the eris of the kirk, that was at Jerusalem, on thir thingis; and thai send Barnabas to Antioche. <sup>23</sup> And quhen he was cummin, and saw the grace of the Lord, he ioyit, and monestit almen to duell in the Lord in purpos of hart; <sup>24</sup> For he was a gude man, and full of the Haligaast, and of faith. And mekile pepile was encrescit to the Lord. <sup>25</sup> And he went furth to Tharsis, to seke Saule; <sup>26</sup> And quhen he had fundin him, he ledde to Antioche. And all a yere thai leuit thar in the kirk, and taucht mekile pepile, sa that the discipilis war namet first at Antioche cristin men (a). <sup>27</sup> And in thir dais prophetis com our fra Jerusalem to Antioche. <sup>28</sup> And aan of thame raase up, Agabus be name, and signifijt be the spirit a gret hungir tocumming in al the warld, quhilk hungir was made vndir Claudius. <sup>29</sup> And al the discipilis purposit, estir as ilk had, for to send into mynisterie into brethir that duelt in Judee. <sup>30</sup> Quhilk thing alsa thai did, and send it to the eldermen, be the handis of Barnabas and Saule.

Actis ix. d.

Actis xxi. b.

i. Cor. xvi. a.  
ii. Cor. viii.  
a. ande ix. a.

Actis xii. d.

(a) *cristin men* added in margin.xi. 22. to Antioche: *usque ad Antiochiam*.25. he: so Wy., P., with St., Hent., codd. Amiat., Fuld., Tolet., and R. Sixt., Clem. supply *Barnabas*, with codd. Demid., Laud.26. thai leuit: *conversati sunt*.27. com our: *supervenerunt*.28. in al the warld: *in universo orbe terrarum*; Wy., 'in al the roundnesse of erthis.' quhilk hungir: *que*; P. supplies '*hungur*.'29. al: *singuli*. into mynisterie: so P.; *in ministerium*, but Wy. omits 'into,' reading, with cod. Gigas, *ministerium mittere*. R. has *in* added above the line.

## The xii chaptur. ✠

Ande the sammin tyme Herode the king send power,  
 to torment sum men of the kirk. <sup>2</sup> And he slew be  
 suerde James, the bruthir of Johnne. <sup>3</sup> And he saw  
 that it plesit to Iewis, and kest to tak alsa Petir; and  
 the dais of therf laaues war. <sup>4</sup> And quhen he had  
 taan Petir, he send him into presoun; and betuke to  
 iij quaternionnis of knychtis, to kepe him, and wald  
 estir pasche bring him furth to the pepile. <sup>5</sup> And  
 Petir was kept in presonn; bot praier was made of  
 the kirk without ceessing to God for him. <sup>6</sup> Bot  
 quhen Herod suld bring him furth, in that nycht  
 Petir was sleping betuix ij knychtis, and was bundin  
 with ij chenyis; and the keparis before the dure  
 kept the presoun. <sup>7</sup> And lo! ane angel of the Lord  
 stude nere, and licht schaan in the presoun hous.  
 And quhen he had smyten the side of Petir, he raasit  
 him, and said, Rijse thow swiftlie. And jncontinent  
 the chenyis feldoun fra his handis. <sup>8</sup> And the angel

Math. iii. c.,  
 xvii. 2., xx.  
 c., and xxvi.  
 d.

Actis iii. c.

Actis v. and  
 xvi. d.  
 F. 177 v.

Actis v. c.  
 and xvi. d.

xii. 1. send power: *misit . . . manus*; Wy., 'sente hondis.'

3. And he saw: *Videns autem*. kest to tak: *apposuit ut apprehenderet*; Wy., 'puttide to for to catche.' therf laaues: *Asymorum*.

4. Petir: so P., but Vg., *Quem cum apprehendisset*. to kepe him: so P., reading with St., *ad custodiendum eum*, or with codd. Amiat., Fuld., Tolet., Bez., Laud., and the Corpus Missal, *custodire eum*. But Vg., *custodiendum* with codd. Demid., Paris., Gigas; the Sarum Missal has *ad custodiendum*.

5. And Petir: *Et Petrus quidem*; but Gigas, *Petrus vero*; Paris., *Petrus autem*; the Sarum Breviary, *Petrus quidem*.

6. suld bring him furth: *producturus eum esset*. in that nycht: *in ipsa nocte*.

7. in the presoun hous: *in habitaculo*; Wy., 'in the habytacle,' but codd. Paris., Wern., and some MSS. (Berger, p. 120) add *carceris*. jncontinent the chenyis feldoun: *ceciderrunt catena*; Wy., P., 'anoon.'

said to him, Belt thee, and do on thi hosis. And he did sa. And he said to him, Do about thee thi clathis, and follow me. <sup>9</sup>And he yede out, and followit him; and he wist nocht that it was suthe, that was done be the angel; for he gessit him self to haue sene a visioun. <sup>10</sup>And thai passit the first and the secund ward, and com to the irn yett that ledis to the citee, quhilk anon was opnyt to thame. And thai yede out, and com into a street, and anon the angel passit away fra him. <sup>11</sup>And Petir turnit agane to him self, and said, Now I wate verralie, that the Lord send his angel, and delyuirit me fra the hand of Herode, and fra al the abiding of the pepile of Iewis. <sup>12</sup>And he beheld, and com to the hous of Marie, moder of Johnne, that is namet Marcus, quhare mony war gaderit togidder, and prayand. <sup>13</sup>And quhen he knockit at the dure of the yett, a damycele, Rode be name, com furth to se. <sup>14</sup>And quhen scho knew the voce of Petir, for ioy scho opnit nocht the yett, bot ran in, and tald that Petir stude at the yett. <sup>15</sup>And

Gene. xxviii.  
d.  
Daniel vi. d.

Actis i. b.

xii. 8. Belt thee: P., 'Girde thee'; Wy., 'Be thou gurd bifore.'  
Vg., *Præcingere*. do on thi hosis: *calcea te caligas tuas*.  
thi clathis: *vestimentum tuum*; Wy., 'thi cloth.' follow:  
Wy., P., 'suc.'

9. it was suthe: so P., with cod. Laud., *verum erat*, or  
Paris., Demid., *verum esset*, but Wy., 'it is soth,' with Vg.,  
*verum est*. for he gessit: so P., reading *existimabat*  
*enim* as in Sixt., codd. Tolet., Paris., Gigas. Cod. Bez. has  
similarly *putabat enim*. But St., Hent., Clem. read *existimabat*  
*autem*.

10. ward: *custodiam*; Wy., 'kepyng.' anon: so P., but Wy.,  
'wilfully'; *ultra*. Rh., 'of itself.' com into: *processerunt*;  
Rh., 'they went forward.' a street: Wy., P., 'o street';  
*vicum unum*.

12. And he beheld: *Consideransque*. RV., 'And when he had  
considered the thing.'

13. to se: so Wy., P., reading *ad videndum* with St., Hent.,  
Sixt., codd. Fuld., Tolet., the Sarum Missal, and R. Clem. has  
*ad audiendum*, with codd. Amiat., Demidov., Laud., supported  
by Paris., Gigas reading *obaudire*.

thai said to hir, Thou gais wod. Bot scho affermyt that it was sa. And thai said, It is his angel. <sup>16</sup> Bot Petir abade still, and knokkit. And quhen thai had opnit the dure, thai saw him, and wonndrit. <sup>17</sup> And he beeknit to thame with his hand to be still, and tald how the Lord had led him out of the presoun. And he said, Tell ye to James and to the brethir thir thingis. And he yede out, and went into ane vthir place. <sup>18</sup> And quhen the day was cummin, thare was nocht litil trubiling amang the knychtis, quhat was done of Petir. <sup>19</sup> And quhen Herode had soucht him, and fand nocht, eftire that he had made inquiring of the (a) keparis, he comandit thame to be broucht to him. And he com doun fra Judee into Cesarie, and he duelt thar. <sup>20</sup> And he (b) was wraath to men of Tyre and of Sydon. And thai of aan accord com to him, quhen thai had counsalit with Bastus, that was the kingis chalmerlane, thai askit pece, for alsmekile that thare cuntreis war vitalit of him. <sup>21</sup> And in a day that was ordanit, Herode was clethit with kingis clething, and sat for domesman, and spak to thame. <sup>22</sup> And the

Actis xiii. b.

Actis xv. b.  
and xxi. b.

F. 178 r.

(a) Before *keparis*, *knychtis* deleted. (b) After *he*, *wra* deleted.

xii. 15. *Thou gais wod*: P., 'Thou maddist'; Wy., 'Thou maddist, or art wood.' Vg., *insanis*. *that it was sa*: *sic se habere*, which Wy. strangely renders, 'for to haue him so.'

16. *the dure*: so P., translating *ostium* as added in St., Sixt.; but Wy. omits with Hent., Clem., and most ancient authorities.

18. *trubiling*: *turbatio*.

19. *to be broucht to him*: so P., but Vg. merely *duci*; Wy., 'to be brougt.' There is no authority for *ad eum*, but R. has *adduci* with *ad* cancelled. Rh., 'to be led away.'

20. *quhen thai had counsalit with Bastus*: *et persuaso Blastis*. Wy. renders 'and Blastis, that was on the cowche of the kyng, softli stirid.' P. writes 'Bastus,' which is in R., but with *l* added above the line. *chalmerlane*: P., 'chaumbirleyn.' *war vitalit*: *alerentur*; Wy., 'weren norisched, or susteyned.'

21. *for domesman*: *pro tribunali*; Rh., 'in the judgment seat.' *spak*: *concionabatur*.

ii. Macha.  
ix. b.  
Actis xi. c.  
and xiii. a.

pepile crijt, The voces of God, and nocht (a) of man.  
<sup>23</sup> And anon ane angel of the Lorde smate him, for  
 he had nocht gevin honour to God; and he was  
 waastit of wormis, and deit. <sup>24</sup> And the word of the  
 Lorde waxit, and was multiplijt. <sup>25</sup> And Barnabas and  
 Saule turnit agane fra Jerusalem, quhen (b) the mynis-  
 terie was fillit, and tuke Johnne, that was namet  
 Marcus.

### The xiiij chapt.

Actu. ix. b.

Actu. xii. d.

Ande prophetis and doctouris war in the kirk that  
 was at Antioche, in quhilk Barnabas, and Symon,  
 that was callit Blak, and Lucius Cironence, and  
 Manahen, that was fostirbruthir of Herode Tetrarche,  
 and Saule war. <sup>2</sup> And quhen thai ministerit to the  
 Lord, and fastit, the Haligaast said to thame, Depart  
 ye to me Saul and Barnabas, in to the werk to quhilk  
 I haue taane thame. <sup>3</sup> Than thai fastit, and prait,  
 and laid handis on thame, and leet thame ga. <sup>4</sup> Bot  
 thai war send of the Haligaast, and went furth to  
 Seleucia, and fra thin thai went be boot to Cipre.  
<sup>5</sup> And quhen thai com to Salamyne, thai prechit the  
 word of God in the synagogis of Iewis; and thai  
 had alsa Johnne in ministerie. <sup>6</sup> And quhen thai had  
 gaan be al the ile till to Paphum, thai fand a man,  
 (a) After *nocht*, *voces* deleted. (b) Before *quhen*, *and* deleted.

xii. 22. The voces, &c.: *Dei voces et non hominis*. But Wy.,  
 'The vois of God, not of man.' Cod. Laud. has *vox*; Demid.,  
*vocem*. Cod. Tolet. omits *et*.

23. was waastit: *consumptus*.

xiii. 1. fostirbruthir: P., 'soukyngne fere'; *collactaneus*. war:  
 P., 'weren.'

2. Depart ye: *Segregate*.

4. Bot thai war send: *Et ipsi quidem missi*.

6. till to Paphum: so Wy., and two MSS. of P., reading *usque*  
*ad Paphum* with St., Hent., Sixt., and cod. Beze. But P. other-  
 wise, 'to Pafum'; and so Clem., with most authorities, *usque*  
*Paphum*.

a wiche, a fals prophet, a Iew, to quham the name was Barieu, (a) <sup>7</sup> That was with the proconsule Sergius Paulus, a prudent man. This callit Barnabas and Paule, and desirit to here the word of God. <sup>8</sup> Bot Elymas quhilk withstude thame; for his name is exposit sa; and he soucht to turn away the proconsul fra the faith. <sup>9</sup> Bot Saule, quha is said alsa Paule, was (b) fulfillit with the Haligaast, and beheld into him, <sup>10</sup> And said, O! thou full of al gile, and al falsnes, thou sonn of the deuile, thou ennimy of al richtuises, thou leues nocht to subuertit the richtuise wayis of the Lord. <sup>11</sup> And lo! now the hand of the Lord is on thee, and thou salbe blind, and nocht seand the sonn into a tyme. And anon mist and mirknes feldoun on him; and he yede about, and soucht him that suld geue hand to him. <sup>12</sup> Than the proconsule, quhen he had sene the dede, beleuet, wonndring on the teching of the Lord. <sup>13</sup> And quhen fra Paphum Paule had gaan be boot, and thai that war with him, thai com to Pergen of Pamphilie; bot Johnne departit fra thame, and turnit agane to Jerusalem. <sup>14</sup> And thai yede to Pergen, and com to Antioche of Perside;

Exod. vii. b.  
ande viii. b.  
Actu. viii. a.

Joh. vi. b.

F. 178 v.  
Actu. xv. . . .

(a) *Barien* in MS.

(b) *was* added in margin for *with* deleted in text.

xiii. 6. a *wiche*: *magum*. Barieu: so Wy., reading with St., Sixt., *Barjeu*; but P. has 'Bariesu' with Hent., Clem., *Barjesu*.

8. *quhilk*: Nis. mistook Purvey's 'wiche,' translating *magus*, for the relative pronoun. and he soucht: *querens*.

9. *quha is said alsa Paule*: *qui et Paulus*; P. supplies '*is seid*.'

10. *falsnes*: *fallacia*. to subuertit: P., 'to turne vpsodoun'; Wy., 'to subuerte, or distroye.' Vg., *subvertere*. richtuise: Wy., P., 'richtful'; *rectas*.

11. *is on thee*: *super te*; P. supplies '*is*.' into a tyme: *usque ad tempus*. mirknes: Wy., P., 'derknesse'; *tenebra*.

14. And thai yede to Pergen: so P., and similarly Wy., 'Sothli thei goynge to Pergen.' Vg., *Illi vero pertranseunt Pergen*, but some later MSS. have *pergentes* (Berger, p. 120), and cod. Fuld. actually *per gentes*. of Perside: Wy., P., 'of Persidie.' Vg., *Pisidia*; but R. has *Perysidia*.



and thai entrit into the synagog in the day of sabotis, and sat. <sup>15</sup> And eftir the reding of the law and of the prophetis, the princis of the synagog send to thame, and said, Brethir, gif ony word of exhortatioun to the pepile is in you, say ye. <sup>16</sup> And Paule raase, and with hand bad silence, and said, Men of Jsrael, and ye that dredis God, here ye. <sup>17</sup> God of the pepile of Jsrael chesit our fadris, and vphieit the pepile, quhen thai war cumlingis in the land of Egipt, and in ane hie arme he led thame out of it; <sup>18</sup> And be the tyme of xl yeris he suffrit thare maneris in desert. <sup>19</sup> And he destroyit vij folkis in the land of Chanaan, and be sort he departit to thame thar land, <sup>20</sup> As eftir iiij<sup>e</sup> and fiftj yeris. And estire thir thingis he gaue juges, till to Samuel, the prophete. <sup>21</sup> And fra that tyme thai askit a king, and God gaue to thame Saul, the sonn of Cis, a man of the lynage of Beniamyn, be xl yeris. <sup>22</sup> And quhen he was done away, he raasit to thaim David king, to quham he bare witnessing, and said, I haue fundin David, the sonn of Jesse, a man eftir my hart, quhilk sal do al my willis. <sup>23</sup> Of quhais seed be the behecht God has led out to Israel a saluatour Jesu, <sup>24</sup> Quhen Johnne prechit before the face of his cummyng the bapty m of pennance to al the pepile of Israel. <sup>25</sup> Bot quhen Johnne fillit his cours, he said, Quham ye deme me to be, I am nocht

Actu. xii. c.  
Exod. xliii. a.  
Josue. xliii. b.  
Jud. i.  
i. Reg. viii. a.  
i. Reg. x. a  
ande xvi. c.  
Psal. lxxxviii. c.  
ii. Reg. vii. c.  
Psal. cli. b.  
Math. iii. b.

xliii. 17. *vphieit*: Wy., P., 'enhaunsid'; *exaltavit*.

18. *suffrit*: so P., but Wy., 'susteynede'; *sustinuit*.

20. *As*: *Quasi*; Rh., 'as it were.' *juges*: Wy., P., 'domesmen'; *judices*. *till to*: so Wy., but P., 'to.' Vg., *usque ad*.

21. *God gaue*: so P., with St., Sixt., Clem., *dedit* . . . *Deus*; but Wy., 'he 3af,' with Hent., cod. Gigas, and R., omitting *Deus*.

22. *quhen he was done away*: *amot illo*.

23. *Of quhais seed*: *Huius* . . . *ex semine*.

25. *Quham ye deme*, &c. : Nis. has the words of P., 'Y am not he, whom 3e demen me to be,' and the order of Wy., 'Whom 3e demen me for to be, I am not.' Vg., *Quem me arbitramini esse, non sum ego*.

he; bot lo! he cummis eftire me, and I am nocht worthi to do of the schone of his feet. ✠<sup>26</sup> Brethir, and sonnis of the kynd of Abraham, and quhilk that in you dredis God, to you the word of hele is send. <sup>27</sup> For thai that duellit at Jerusalem, and princis of it, that knew nocht this Jesu, and the vocis of prophetis, that be eury sabot ar red, demyt, and fillit; <sup>28</sup> And thai fand in him na cause of dede, and askit of Pilat, that thai suld sla him. <sup>29</sup> And quhen thai had endit al thingis that war writtin of him, thai tuke him doun of the tre, and laid him in a graue. <sup>30</sup> And God raasit him fra dede in the thrid day; <sup>31</sup> Quhilk was sene be mony dais to thaim that went vp togiddire with him fra Galilee into Jerusalem, quhilkis ar till now his witnessis to the pepile. ✠<sup>32</sup> And we schew to you the behecht that was made to our fadris; <sup>33</sup> For God has fulfillit this to thare sonnis, and aganeraasit Jesu; as in the secund psalm it is writtin, Thou art my sonn, this day I begat thee. <sup>34</sup> And he agane raasit

Math. x. a.

i. Cor. ii. a.  
Luc. xxiii. a.

F. 179 r.

Luc. xxiii. c.  
Joh. xx. ande  
xxi.Math. xx. b.  
Actu. i. a.Psal. ii. a.  
Heb. i. c.

xiii. 25. he cummis, &c.: so P., but Wy., correctly, 'ther cometh afir me.'

26. of hele: Wy., 'of heelthe'; P., 'of helthe,' but one MS. of the latter is corrected into 'of this helthe.' Vg., *salutis hujus*.

27. that knew nocht this Jesu: *hunc ignorantes*. The Sarum Missal reads *ignorantes Jesum*. demyt, and fillit: *judicantes impleverunt*; Wy., 'demynge fulfilliden.'

30. And God raasit: so P., probably reading with St., cod. Laud., *Deus autem suscitavit*. Vg., *Deus vero suscitavit*.

32. we schew: *annunciamus*; Rh., 'we preach.' the behecht, &c.: so P., but Wy., more closely, 'the ilke that is maad biheeste a3en to oure fadris'; *eam, quæ ad patres nostros repromissio facta est*.

33. to thare sonnis: so P., reading *filiis eorum* with codd. Laud., Gigas; but Wy., 'to oure sonnes,' with St., Hent., Clem., *filiis nostris*. Sixt. reads *filiis vestris* as in cod. Tolet., the Sarum and Moz. Missals. and aganeraasit: *resuscitans*. as: *sicut et*. Thou art, &c.: see Hebrews i. 5.

34. And he agane raasit, &c.: so P., and some MSS., 'And he that,' both renderings missing the sense. Vg., *Quod autem suscitavit eum . . . ita dixit*; Wy., 'Forsoth that he a3en reyside him . . . thus he seith.'

- him fra dede, that he suld nocht turn agane into  
 corruptioun, said thus, For I sal geue to you the  
 hali trew thingis of Daid. <sup>35</sup> And tharfor on ane  
 vthir stede he sais, Thou sal nocht geue thi hali  
 to se corruptioun. <sup>36</sup> Bot Daid in his generatioun,  
 quhen he had mynistirit to the will of God, deit,  
 and was laid with his fadris, and saw corruptioun;  
<sup>37</sup> Bot he quham God raasit fra dede, saw nocht  
 corruptioun. <sup>38</sup> Tharfor, brethir, be it knawne to  
 you, that be him remissioun of synnis is tald to  
 yow, for al synnis, of quhilkis ye mycht nocht be  
 iustifjt in the law of Moyses. <sup>39</sup> In this ilk man  
 that beleues, is iustifjt, <sup>40</sup> Tharfore se ye, that it  
 cum nocht to you, that is before said in the  
 prophetis, <sup>41</sup> Ye despisaris, se ye, and wonndir ye,  
 and be ye scatterit on brede; for I wirk a werk  
 in your dais, a werk that ye sal nocht beleue,  
 gif ony man sal tell it to you. <sup>42</sup> And quhen  
 thai yede out, thai prait, that in the sabot  
 following thai suld speke to thame thir wordis.  
<sup>43</sup> And quhen the synagog was left, mony of Iewis
- Esai. lv. a.  
 Psal. xv. a.  
 iii. Reg. ii. b.
- Luc. xxiii. d.
- Abs. ii. a.
- Actis xi. c.

xiii. 34. that he suld nocht, &c.: *amplius jam non reversurum in corruptionem*; Rh., 'not to return now any more into corruption.' the hali trew thingis of Daid: *sancta David fidelia*.

35. on ane vthir stede: *alias*. Thou sal nocht geue: see ii. 27.

36. Bot Daid: *David enim*. deit: *dormivit*; Wy., 'slepte, or deiede.'

38. for al synnis: Wy., P., 'fro alle synnes,' omitting *et* with Hent., codd. Amiat., Fuld., Bez., the Moz. Missal, and R. Vg., *et ab omnibus*.

40. that it cum nocht to you: *ne superveniat vobis*. before said: *dictum*.

41. be ye scatterit on brede: *disperdimini*. tell it: *enarraverit*; P. supplies '*it*.'

42. in the sabot following: *sequenti sabbato*; but Wy., 'another suyng saboth.'

43. was left: *dimissa esset*.

and of cumlingis wirschipand God followit Paule and Barnabas; that spak, and counsalit thame, that thai suld duell in the grace of God. ✠<sup>44</sup> And in the sabot followand almaast al the citee com togidder, to here the word of God. <sup>45</sup> And Iewis saw the pepile, and war fillit with invy, and aganesaid thir thingis that war said of Paule, and blasphemyt. <sup>46</sup> Than Paule and Barnabas stedfastlie said, To yow it behuivit first the word of God; bot for ye put it away, and haue demyt you vnworthi to euirlasting lijf, lo! we turn to hethinmen. <sup>47</sup> For sa the Lord comandit vs, I haue set thee into licht to hethinmen, that thou be into hele to the vtirmast of erd. <sup>48</sup> And hethinmen herd, and joyit, and glorifijt the word of the Lord; and beleuet, alsmony as war befor ordanit to euirlasting lijf. <sup>49</sup> And the word of the Lord was sawne be all the cuntre. <sup>50</sup> Bot the Iewis sterit religiouse women, and honest, and the worthiest men of the citee, and sterit persecutioun aganes Paule and Barnabas, and drave thame out of thar cuntreis.

Math. x. a.  
and xv. c.

Math. xxi. a.  
Esai. xlix. . .  
Math. v. b.

F. 179 v.  
Luc. ii. c.  
Esai. lv. b.

ii. Timo.  
iii. b.

xiii. 43. of cumlingis wirschipand God: so P., reading *colentium Deum advenarum* with St., Sixt., codd. Demid., Laud.; but Wy., omitting *Deum* with Hent., Clem., codd. Amiat., Fuld., Tolet., Gigas, 'of comelingis worschippinge.' Cod. Bez. has *colentium proselytorum*. counsalit: *suadebant*; but Wy., 'softli counceilliden,' apparently reading *persuadebant* as in R. Cod. Bez. reads *persuadentes*.

46. first: P., 'first to speke'; *primum loqui*: the omission is doubtless inadvertent. bot for ye put it away: *sed quoniam repellitis illud*. haue demyt: so Wy., P., reading *judicastis* with St., codd. Fuld., Bez., Gigas, S. Cyprian, S. Jerome, S. Augustine, Gaudentius, Cassiodorus, the Sarum Missal, and R. Cod. Amiat. has *deiudicastis*. Vg., *judicatis*. you: so P., with Vg., *vos*; but Wy., strangely, 'vs.' Cod. Bez. has *eos*. we turn: *convertimur*; Wy., 'we turnen to gidere.'

47. to the vtirmast: *usque ad extremum*.

49. was sawne: *Disseminabatur*; Wy., 'was ferr sowun.'

50. honest: *honestas*; RV., 'of honourable estate.' worthiest men: *primos*; Wy., 'the firste men.' drave: *ejecerunt*; Wy., 'castiden . . . out.' cuntreis: *finibus*.

Luc. ix. a.  
Math. x. b.  
Mar. vi. b.

<sup>51</sup> And thai schuke away into thame the dust of thare feet, and com to Iconie. <sup>52</sup> And the discipilis war fillit with ioy and the Haligaast. †

### The xiiij chapture. †

Ande it befell at Iconye, that thai entrit togiddir into the synagog of Iewis, and spak, sa that ful gret multitude of Iewis and Grekis beleuet. <sup>2</sup> Bot the Iewis that war vnbeleeffull, raasit persecutioun, and sterit to greef the saulis of hethinmen aganes the brethir; bot the Lord gaue sone pece. <sup>3</sup> Tharfore thai duelt mekile tyme, and did traistlie in the Lord, bering witnessing to the word of his grace, gevand signis and wonndris to be made be the handis of thame. <sup>4</sup> Bot the multitude of the citee was departit, and sum war with the Iewis, and sum with the apostilis. <sup>5</sup> Bot quhen thar was made ane assaut of the hethinmen and the Iewis, with thar princis, to torment and to staan thame, <sup>6</sup> Thai vndirstude, and fledde togiddir to the citeis of Licaonye and Listris,

Mar. xvi. c.

Math. x. c.

xiii. 51. *into thame*: *in eos*; Rh., 'against them.'

xiv. 1. *Ande*: P., 'But'; Wy., 'Forsoth.' Vg., *autem*. *ful gret*: *copiosa*; Wy., 'plenteuous.'

2. *raasit persecutioun*: so Wy., P., reading *suscitaverunt persecutionem*, as in codd. Laud., Wern. Similarly cod. Bez. has *incitauerunt persecutionem*; cod. Gigas, *concitaverunt persecutionem*; the reading is probably influenced by xiii. 50. Vg., *suscitaverunt et ad iracundiam concitaverunt*. *bot the Lord gaue sone pece*: so P., but the sentence is not in Vg. or Wy. Cod. Bez. reads, *dominus autem dedit confestim pacem*, and codd. Gigas, Paris., Wern., and R. substitute *cito* for *confestim*. Cod. Laud. has *Deus autem pacem fecit*. See Berger (p. 162) for further instances of similar readings.

4. *was departit*: *Divisa est*. *sum war*: *quidam quidem erant*.

5. *to torment*: *ut contumeliis afficerent*; Wy., 'for to ponische with dispisingis, or fals blamyngis.'

6. *to the citeis*, &c.: *ad civitates Lycaoniae, Lystram et Derben*. P. spoils the sense by inserting the former 'and,' which is not in Wy. Cod. Bez. reads *in civitates lycaoniae in lystra et derben*.

and Derben, and to al the cuntre about. And thai prechit thare the vangeli, and al the multitude was mouet togiddir in the teching of thaim. Paule and Barnabas duelt at Lystris. ¶ <sup>7</sup> And a man at Lystris Actis iiii. a. was seke in the feet, and had sittin crukit fra his modris wambe, quhilk neuir had gaan. <sup>8</sup> This herd Paule spekand; and Paule beheld him, and saw that he had faith, that he suld be made saaf, <sup>9</sup> And said with a gret voce, Rijse thou vp richt Esaię xxxv. a. on thi feet. And he lap, and yede. <sup>10</sup> And the pepile, quhen thai had sene that that Paule did, raasit thar voce in Lycaon tounge, and said, Goddis Actu. xxviii. a. made like to men ar cummin down to vs. <sup>11</sup> And thai callit Barnabas Jupiter, and Paule Mercurie, for he was ledare of the word. <sup>12</sup> And the preest of Jupiter that was before the citee, broucht bulis and crounis before the yettis, with pepilis, and wald haue made sacrifice. <sup>13</sup> And quhen the

xiv. 6. about: *in circuitu*; Wy., 'inuyroun.' vangeli: Wy., P., 'gospel.' and al, &c.: so Wy., P., translating the interpolation *et commota est omnis multitudo in doctrina eorum. Paulus autem et Barnabas morabantur Lystris*, as in St., Sixt., R., V., and with slight variations in codd. Laud., Paris. (deleted), Wern., and Bez. Cod. Flor. has *et motum est omne genus in doctrina eorum. paulus autem et barnabas commorabantur in lystris*. The passage is not in Vg. or any of its codices.

7. was seke: *infirmus*. and had sittin: so P., but Vg., *sedebat*; Wy., 'saat.' The collocation is faulty in Wy., P., Nis.; Rh., 'impotent of his feet, sat there, lame from his mother's womb.' had gaan: *ambulaverat*.

8. and Paule beheld him: so P., but Vg., *Qui intuitus eum*; Wy., 'the which biholdyng him.' Cod. Laud. reads *In quem intuitus Paulus*; cod. Flor., *Intuitus est eum et cognovit Paulus*; Bez., *intuitus autem eum paulum*.

9. vp richt: *rectus*. he lap: Wy., 'lepide'; P., 'lippide.' Vg., *exilivit*; Hent., *exiluit*.

10. the pepile: *turbę*. raasit: Wy., P., 'reiden.' in Lycaon tounge, and said: *Lycaonice dicentes*.

12. broucht: *adferens*. with pepilis, &c.: *cum populis volebat sacrificare*.

F. 180 r.  
Actis x. c.  
Apoc. xix. b.  
and xxii. b.

Psal. cxlv. a.  
Actu. xvii. d.  
Apoc. xliii.  
b.

Roma. i. b.

ii. Cor. xi. c.

apostilis Barnabas and Paule herd this, thai rent thar cootis; and thai lap out amang the pepile, and thai crijt, <sup>14</sup> And said, Men, quhat do ye this thing? And we ar dedelie men like you, and schawand to you, that ye be conuertit fra thir vane thingis to the leeuand God, that made heuen, and erde, and the see, and all thingis that ar in thame; <sup>15</sup> The quhilk in generatiounns passit suffrit al folkis to ga into thare awne wayis. <sup>16</sup> And yit he left nocht him self without witnessing in weledoing, for he gaue raynis fra heuen, and tymes bering fruit, and fulfillit your hartis with mete and glaidnes. <sup>17</sup> And thai sayand thir thingis scantlie swaget the pepile that thai offrit nocht to thame. <sup>18</sup> Bot sum Iewis com our fra Antioche and Iconie, and consalit the pepile, and staanyt Paule, and drew out of the citee, and gessit that he was dede. <sup>19</sup> Bot quhen discipilis war cummin about him, he raase, and went into the citee; and in the day following he went furth with Barnabas in to Derben. <sup>20</sup> And quhen thai had prechit to that citee, and taucht mony, thai turnit agane to Lystris,

xiv. 13. *thai rent thar cootis: conscissis tunicis suis. thai lap out: Wy., 'thei scipten out'; P., 'thei skipten out'; exilierunt.*

14. *quhat do ye this thing: quid hac facitis? Wy., P. appear to have read hoc. dedelle men, &c.: mortales . . . similes vobis homines.*

15. *suffrit: dimisit; Wy., 'leste.' to ga into: ingradi.*

16. *in weledoing: benefaciens. for he gaue: dans. bering fruit: fructifera. your hartis: so Wy., P., reading corda vestra, as in codd. Amiat., Fuld., Tolet., Demid., Bez., Laud., Flor., and R. But Clem., Hent. have corda nostra with cod. Gigas; St., Sixt., corda eorum.*

17. *scantlie swaget: P., 'vnnethis swagiden.' the pepile: turbas.*

18. *oom our: supervenerunt; Wy., 'camen out.' and consalit the pepile: et persuasis turbis; Wy., 'the companyes sweteli stirid.'*

19. *Bot quhen discipilis, &c.: Circumstantibus autem cum discipulis.*

and Iconie, and to Antioche; <sup>21</sup> Confermyng the saulis of discipilis, and exhorting, that thai suld duelle in the faith. And said, That be mony tribulatiounns it behuvis vs to entire into the kingdom of heuenis.

Actu. ii. e.,  
xi. c., and  
xiii. d.

<sup>22</sup> And quhen thai had ordanit preestis to thame be al citeis, and had prait with fastingis, thai betuke thame to the Lord, in quham thai beleuet. <sup>23</sup> And

Luc. xxiii.  
d.  
ii. Timo. iii.  
b.

passit Psidie, and com to Pamphilie; <sup>24</sup> And thai spak the word of the Lord in Pergen, and com down into Italie. <sup>25</sup> And frathine thai went be boot to

Actu. xiii. a.

Antioche, fraquhyne thai war taan to the grace of God, into the werk that thai fillit. <sup>26</sup> And quhen thai war cummin, and had gaderit the kirk, thai tald how gret thingis God did with thame, and that he had opnit to hethinmen the dure of faith. <sup>27</sup> And thai duelt nocht a litil tyme with the discipilis.

### The xv chapture.

Ande sum com doun fra Judee, and taucht brethire, that bot ye be circumcidit estir the law of Moyses, ye may nocht be made saaf. <sup>2</sup> Tharfore quhen thar

Galla. v. a.

xiv. 21. And said, That: so P., translating *dicentes quia* as in cod. Flor.; Wy., 'and seiynge,' as though reading *et dicentes*. Cod. Wern. has *dicebant quoniam*. But Vg., *et quoniam*, with the four Vg. codices and R. the kingdom of heuenis: *regnum Dei*.

22. be al citeis: so Wy., P., but Vg., with all authorities, *per singulas ecclesias*.

23. And passit: *Transeuntesque*. Psidie: Wy., P., 'Persidie.' Nis. has overlooked the mark of contraction in his original.

24. Pergen: so Wy., P., with St., Hent., Sixt., codd. Amiat., Fuld., Tolet., Demid., and R. Clem., with Laud., has *Perge*. Italie: so P., but Wy., 'Atalie'; Vg., *Attaliam*. St., Hent., with cod. Tolet., *Italiam*. R. has *descenderunt nichaliam*; Gigas, in *Achaim*; Lyra, in *Achataliam*.

25. frathine: *inde*; P., 'fro thennys.' thai fillit: *compleverunt*.

27. nocht a litil tyme: *tempus non modicum*.

xv. 1. law: *morem*. J. Ham. (Fac. Traict., p. 110), 'Except ze be circumcidit efter the maner of Moyses ze can not be sauet.'



- Gall. ii. a. was made nocht litil discentioun to Paule and Barnabas  
 aganis thame, thai ordanit that Paule and Barnabas,  
 F. 180 r. and sum vthir of thame, suld ga up to the apostilis  
 and preestis in Jerusalem, on this questioun. <sup>3</sup> And  
 sa thai war led furth of the kirk, and passit be Phenyce  
 and Samarie; and thai tald the conuersatioun of  
 hethinmen, and thai made gret ioy to al the brethir.  
 Actu. xxviii. <sup>4</sup> And quhen thai com to Jerusalem, thai war resauet  
 b. of the kirk and of the apostilis, and of the eldermen,  
 and thai tald how gret thingis God did with thame.  
<sup>5</sup> Bot sum of the heresie of Phariseis, that beleuet,  
 raase up, and said, That it behuvis thame to be  
 circumcidit, and to comand to kepe also (a) the law  
 of Moyses. <sup>6</sup> And the apostilis and eldermen com  
 togiddir, to se of this word. <sup>7</sup> And quhen thar was  
 made a seking herof, Petir raase, and said to thaim,  
 Brethir, ye wate, that of ald dais in you God chesit  
 be my mouth, hethin to here the word of the

(a) *sa* added above the line.

xv. 2. nocht litil discentioun: *seditione non minima*. vthir  
 of thame: so Wy., l', reading *alii ex illis* with St., codd. Fuld.,  
 Tolet. Similarly Gigas, *aliqui ex illis*; Laud., *et quosdam alios ex*  
*eis*. Vg., *alii ex aliis*. J. Ham. (Fac. Traict., p. 110), 'Thay  
 raisit a sedition aganis S. Paul and S. Barnabas.' Vv. 1, 2: Kenn.  
 (p. 104), 'And certane men quhilk come fra Jowry, techeit the  
 brether, Except ze be circumcidit efter the maner of Moyses, ze  
 can nocht be savit: not a lytle seditioun beyng movit to Paull  
 and Barnabas aganis thame, than they determinit that Paull and  
 Barnabas, and certane utheris of thame, suld pas to Jerusalem unto  
 the Apostolis and Eldaris about this questioun.'

4. how gret thingis: *quanta*; but Wy., as usual, 'how manye  
 thingis.'

5. and to comand to kepe also: *præcipere quoque servare*.

6. of this word: *de verbo hoc*.

7. a seking: P., 'a greet sekyng'; *magna conquisitio*. in  
 you: so Wy., P., but there is no authority for *in vobis*. Vg., *in*  
*nobis*; Rh., 'among us.' hethin: *Gentes*. Vv. 4-7: Kenn.  
 (p. 104), 'Quhen they wer cum to Jerusalem thay wer ressavit with  
 the Congregatioun, and Apostolis, and Eldaris. Than rais certane

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vangele, and to beleue; <sup>8</sup> And God, that knew hartis, bare witnessing, and gaue to thame the Hali-gaast, as alsa to vs; <sup>9</sup> And nathing diuersit betuix vs and thame, and clengeit the hartis of thame be faith. <sup>10</sup> Now than quhat temp ye God, to put a yok on the neck of the discipilis, † quhilk nouthir we, nouthir our fadris mycht bere? <sup>11</sup> Bot be the grace of our Lord Jesu Crist we beleue to be saluet, as alsa thai. <sup>12</sup> And al the multitude held pece, and herde Barnabas and Paule, telling how gret signis and wonndris God did be thame in hethinmen. <sup>13</sup> And eftir that thai held pece, James ansuerde, and said, Brethir, here ye me. <sup>14</sup> Symon tald how God visitit first to tak of hethinmen a pepile to his name. <sup>15</sup> And the wordis of prophetis accordis to him, as it is writtin, <sup>16</sup> Eftir this I sal turn agane and big the tabernacile of Daid, that feldoun; and I sal big agane the doun castin thingis of it, and I sal raase it; <sup>17</sup> That

Actu. i. d.  
ande x. c.

Actu. vii. g.  
Ephe. ii. a.  
Titum iii. a.

Actu. xii. c.  
ande xxi. b.

Amos ix. c.

of the sect of the Phariseis quhilk did beleve, saying, that it wes neidful to circumcide thame and to command thame to keip the law of Moyses. And the Apostolis and Eldaris come togidder to ressoun upoun this mater. Quhen thare wes mekle disputatioun Peter rais up and said unto thame, Ze men and brether, ze knaw how lang quhyle syne God chesit amangis ws that the Gentiles be my mouth suld heir the wordis of the Evangell and beleve.'

xv. 8. **knew**: so Wy., P. Vg., *novit*; Rh., 'knoweth.'

9. **diuersit**: *discrevit*.

10. **Now than**: *Nunc ergo*. **the neck**: so Wy., P., translating *cervicem*, as in codd. Fuld., Tolet., Laud., Gigas, and the Moz. Breviary. Vg., *cervices*. **nouthir we**, &c.: the same order in Wy., P., but Vg., *neque patres nostri, neque nos*.

15. **to him**: *huic*; Rh., 'to this.'

16. **big**: P., 'bilde.' **the doun castin thingis**: P., 'the cast doun thingis'; *diruta*. Vv. 13-16: Kenn. (p. 104), 'And quhen thay held thare peace, James answerit saying, Ze men and brether, herkin unto me. Symon tald how God, at the begynning, viseit the Gentiles to ressawe off thame ane pepyll in his name: to this aggreis the wordis of the propheit, as is wrytten, "Efter this I wyll returne agane, and big the tabernacle of David, quhilk is fallin doun."''

- vthir men seke the Lorde, and all folkis on quhilk my name is callit to help; the Lord doing this thing, sais. <sup>18</sup> Fra the warld, the werk of the Lord is known to the Lord. <sup>19</sup> For quhilk thing I deme thame that of hethinmen ar conuertit to God, to be nocht diseisit, <sup>20</sup> Bot to write to thame, that thai abstene thame fra defouling of malmentis, and fra fornicatioun, and strangilit thingis, and blude. <sup>21</sup> For Moyses in ald tymes has in al citeis thame that prechis him in synagogis, quhare be ilk sabot he is redde. <sup>22</sup> Than it plesit to the apostilis, and to the eldirmen, with al the kirk to chese men of thame and send to Antioche with Paule and Barnabas, Judas, that was namet Barsabas, and Syllas, the first men amang brethir; <sup>23</sup> And wrate be the handis of thame, Apostilis and eldirmen, brethir, to thame that ar at Antioche, and Syrie, and Cilicie, brethir of hethinmen, greting. <sup>24</sup> For we haue herd that sum went out fra vs, and trubilit you with wordis, and subuertit your saulis, to quhilk men we comandit nocht, <sup>25</sup> It plesit to vs gaderit into aan, to chese men, and send
- xv. 17. **vthir men**: *ceteri hominum*; Wy., 'othere of men.' Rh., 'the residue of men.' The Moz. Breviary has *ceteri homines*; cod. Bez., *residui hominum*. **doing this thing**: *faciens hæc*.
18. **Fra the warld**: *a seculo*; Rh., 'from the beginning of the world.'
19. **to be nocht diseisit**: *non inquietari*; Wy., 'for to be not vnquyetid, or disesid.'
20. **of malmentis**: P., 'of maumetis.' Vg., *simulacrorum*; Wy., 'of symulacris'; and similarly in ver. 29. See 2 Corinthians, vi. 16. Vv. 19, 20: Kenn. (p. 104), 'Quhairfore I juge that we troubyll not thame, quha fra amangis the Gentiles ar turnit to God, bot that we wryte, that thay abstayne fra the filthynes of ydolis, fra fornicatioun, fra it that is worreit, and blude.'
21. **in al citeis**: *in singulis civitatibus*.
22. **was namet**: *cognominabatur*.
23. **brethir of hethinmen**: *fratribus ex Gentibus*.
24. **went out**: *exeuntes*. **and subuertit**: P., 'turneden vpsodoun'; Wy., 'turnyng vpsodoun.' Vg., *everteutes*. **to quhilk men we comandit nocht**: *quibus non mandavimus*.

Exod. xx. a.  
Eph. v. a.  
Gene. ix. a.

F. 181 v.

Joh. xiii. b.

Gala. ii. a.

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Mat. xi.  
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i. Joh. v

to you with our maast dereworthe Barnabas and Paule,  
<sup>26</sup> Men that gaue thar lyues for the name of oure  
 Lord Jesu Crist. <sup>27</sup> Tharfor we send Judas and Syllas,  
 and thai sal tell the sammin thingis to you be wordis.  
<sup>28</sup> For it is sene to the Haligaast and to vs, to put  
 to you nathing mare of charge, than thir nedeful  
 thingis, <sup>29</sup> That ye abstene you fra the offrit thingis  
 of malmentis, and blude, and strangilit, and fornicatioun.  
 Fra quhilkis ye kepand you, sal do wele. Faire ye wele.  
<sup>30</sup> Tharfor thai war lattin ga, and com doun to Antioche;  
 and quhen the multitude was gaderit, thai tuke the epistile;  
<sup>31</sup> Quhilk quhen thai had redde, thai joyit on the confort.  
<sup>32</sup> And Judas and Syllas and thai, for thai war prophetis,  
 confortit brethir, and confermit with ful mony wordis.

Actu. xiii. e.  
 ande xiii. c.

Zacha. ix. a.

i. Cor. viii. a.  
 ande x. c.

xv. 27. and thai sal tell: *qui et ipsi . . . referent.*

28. For it is sene: *Visum est enim*; Rh., 'For it hath seemed good,' and similarly at ver. 34. to put to you nathing mare of charge: *nihil ultra imponere vobis oneris*; Rh., 'to lay no further burden upon you.' J. Ham. (Fac. Traict., p. 111), 'It is thocht guid to the halie Spirit and to ws.'

29. and blude, and strangilit, and fornicatioun: Nis. diverges from Wy., P., 'and blood stranglid, and fornicacioun,' and agrees with Vg., *et sanguine et suffocato et fornicatione*, as in codd. Demid., Gigas, Laud., Vigilius, and supported by cod. Tolet., *et a suffocatis et a sanguine*. Lyra has *et suffocatis et sanguine*. But Wy., P. are with codd. Amiat., Fuld., and the Moz. Breviary, reading *et sanguine suffocato et fornicatione*. The primitive reading is attested by cod. Bez., *et sanguine et stupris*, S. Irenæus, *et sanguine et fornicatione*; Tertullian, *a fornicationibus et sanguine*; S. Cyprian, *et sanguinis effusione et fornicatione*; and Gaudentius, *a fornicatione et a sanguine, id est a suffocatis*. Vv. 28, 29: Kenn. (p. 106), 'It hes plesit the Haly Gaist and ws to putt na uther burdyng on zow, bot tyll abstayne fra the filthynes of ydols blude, it that is worreit, and fornicatioun, fra the quhilk ze kepand zow, ze do weill; and weill faire ze.'

30. war lattin ga: *dimissi*; Wy., 'dismittid.' thai tuke: *tradiderunt*.

32. and thai, for thai war prophetis: *et ipsi cum essent Prophete*; Rh., 'themselves also being prophets.' with ful mony wordis: *verbo plurimo*.

- <sup>33</sup> Bot eftir that thai had bene thare a litil quhile, thai war lattin ga of brethir with pece, to thame that had sent thame. <sup>34</sup> Bot it was sene to Syllas to duell thare; and Judas went allaan to Jerusalem.
- Gal. ii. a. <sup>35</sup> And Paule and Barnabas duelt at Antioche, teching and preching the word of the Lord, with vthir mony. <sup>36</sup> Bot eftir sum dais, Paule said to Barnabas, Turn we agane, and visie brethir be al citeis, in quihikis we haue prechit the word of the Lord, how thai haue thame. <sup>37</sup> And Barnabas wald tak with him Johnne, that is namet Marcus. <sup>38</sup> Bot Paule prait him, that he that departit fra thame fra Pamphilie, and went nocht with thame into the werk, suld nocht be resauet. <sup>39</sup> And discensioun was made, sa that thai departit in twynn. And Barnabas tuke Marc, and com be boot to Cipre. <sup>40</sup> And Paule chesit Syllas, and went furth, and was betaucht to the grace of God fra the brethir. <sup>41</sup> And he went be Syrie and Cilicie, and confermyt the kirk, comanding to kepe the biddings of apostilis and eldirmen.
- Actu. xiii. d.
- F. 18: v.

xv. 36. Turn we agane : *Revertentes*. visie : Wy., P., 'visite.' how thai haue thame : *quomodo se habeant* ; Rh., 'how they do.'

37. Johnne : *et Joannem*.

38. that departit : *ut qui discessisset* ; Rh., 'as who had departed.' and went nocht : *et non isset*.

39. in twynn : P., 'a twynny' ; Wy., 'atwyny.' Vg., *ab invicem*.

40. and was betaucht, &c. : *traditus gratia Dei a fratribus*. Wy., 'takun to the grace of God fro britheren' ; P., with faulty collocation, 'wente forth fro the britheren, and was bitakun to the grace of God.'

41. he went be : *Perambulabat*. and confermyt the kirk : *confirmans ecclesias* ; no authority for *ecclesiam*. the biddings : P., 'the heestis' ; Wy., 'the preceptis.' Vg., *praecepta*. The words *praecepta* — *seniorum* are not in codd. Amiat, Tolet., Paris., Laud. King (f. 43), 'He passit through Syria, and Cilicia, confirming the kirk : commanding to keip the praecepts of the Apostls and preists.'

## xvi chap.

Ande he com into Derben and Lystram. And lo! a disciple was thare, be name Timothe, the sonn of a Iewesse Cristin, and of the fader hethin. <sup>2</sup> And brethir that war in Lystris and Iconie, yeldit gude witnessing to him. <sup>3</sup> And Paule wald that this man suld ga furth with him, and he tuke, and circumcidit him, for Iewis that war in the place. For al wist, that his fader was hethin. <sup>4</sup> And quhen thai passit be citeis, thai betuke to thame to kepe the techingis, that war demyt of apostilis and eldirmen, that war at Jerusalem. <sup>5</sup> And the kirkis war confermyt in faith, and encrescit in nowmir ilk day. <sup>6</sup> And thai passit Frigie, and the cuntre of Galathie, and war forbiddin of Haligaast to speke the word of God in Asie. <sup>7</sup> And quhen thai com into Mysie, thai assayit to ga into Bitynie, and the spirit of Jesu suffrit nocht thame. <sup>8</sup> Bot quhen thai had passit be Mysie, thai com down to Troade; <sup>9</sup> And a visioun be nycht was schawit to Paule. Bot a man of Macedonie that stude, prait him,

i. Cor. ix. c.  
Gal. ii. a.

Actis xv. d.

Roma. i. b.

ii. Cor. xi. c.

Actu. xviii.  
a. and xxiii.  
b.

xvi. 1. into: so Wy., P., reading *in Derben* with Sixt., Hent., codd. Fuld., Laud., Liber Armachanus, and R. St., Clem. omit *in*. the sonn of a Iewesse Cristin: so P., with Vg., *filius mulieris Judae fidelis*, but Wy., 'the sone of a womman widowe feithful, or cristen,' follows St., Hent., with codd. Fuld., Gigas, Wern., *filius mulieris viduae fidelis*. Cod. Laud. omits *vidua*. and of the fader hethin: *patre Gentili*.

3. in the place: P., 'in the places,' but some MSS. have 'tho.' Vg., *in illis locis*; Wy., 'in the ilke places.'

4. passit be: *pertransirent*. the techingis, that war demyt: *dogmata quae erant decreta*. J. Ham. (Fac. Traict., p. 119), 'And as thay passit throw the cities, thay gaue, or commandit thame keip the baidis of doctrine whilkis war decretit be the Apostles and Ancients, wha war at Hierusalem.'

6. thai passit: *Transeuntes*; and similarly in ver. 8.

9. Bot: so P., without authority. Vg., *Vir Macedo quidam*; perhaps P. read *quidem*. that stude, &c.: *erat stans, et deprecans eum, et dicens*.

and said, Ga thou into Macedonie, and help vs.  
 Actu. xx. a. <sup>10</sup> And as he had saide the visioun, anon we soucht  
 to ga furth in to Macedonie, and war made certane,  
 that God had callit vs to preche to thame. <sup>11</sup> And  
 we yede be schip (a) fra Troade, and com to Samo-  
 trachia with straucht cours; and the day following to  
 Neapolis; <sup>12</sup> And frathine to Philippis, that is the  
 first part of Macedonie, the citee colonie. And we  
 war in this citee sum dais, and spak togiddir. <sup>13</sup> And  
 in the day of sabotis we went furth without the yett  
 beside the flude, quhare praiere semyt to be; and we  
 sat, and spak to women that com togiddir. <sup>14</sup> And a  
 woman, (b) Lydda be name, a purpurare of the citee of  
 Job: vi. c. Thiathyrenis, wirschiping God, herde; quhais hart the  
 Lord opnyt to geue tent to thir thingis, that war said  
 of Paule. <sup>15</sup> And quhen scho was baptizit and hir  
 hous, scho prait, and said, Gif ye haue demyt that I  
 am faithfull to the Lord, entire ye into myn hous,  
 and duell. And scho constrenyeit vs. <sup>16</sup> And it was  
 done, quhen we yede to praiere, that a damysel that  
 had a spirit of diuinatioun, met vs, quhilk gaue gret  
 Gene. xix. c.  
 Luc. xliii. c.  
 [and]e,  
 xxliii. c.  
 i. Reg.  
 xxviii. b.

(a) After *schip*, *to troade* deleted.

(b) *and a woman* added in margin.

xvi. 10. had saide: P., 'hadde sei'; *vidit.* and war made  
*certane: certi facti.*

11. *straucht*: Wy., P., 'streijt.'

12. *the first part*, &c.: so Wy., P., reading *quæ est prima pars  
 Macedonia, civitas colonia* with codd. Demid., Paris. *s. m.*, and R.  
 But Vg., *partis*. Cod. Bez. reads *quæ est capud Macedonia, ciuitas  
 colonia*; Amiat., *quæ est prima parte Macedonia civitas, colonia.*

13. *pralere semyt to be*: *videbatur oratio esse*. Lyra, 'ubi  
*uidebatur oratio esse. id est locus aptus ad orandum & predi-  
 candum.*'

14. *a purpurare*: Wy., P., 'purpuresse'; *purpuraria.* of  
*Thiathyrenis*: Wy., P., 'of Tiatirens'; *Thiatirenorum.*

16. *a spirit of diuinatioun*: *spiritum pythonem*; Rh., 'a  
 Pythonical spirit.' Mammothrectus, 'phiton dicitur incantator siue  
 diuinator.'

wynnyng to thar lordis in diuining. <sup>17</sup> This followit Paule and vs, and crijt, and said, Thir men ar seruandis of the hiest God, that tellis to you the way of hele. <sup>18</sup> And this scho did in mony dais. And Paule sorowit, and turnit, and said to the spirit, I comand thee in the name of Jesu Crist, that thou ga out of hir. And he went out in the sammin hour. <sup>19</sup> And the lordis of hir saw, that the hope of thar wynnyng went away, and thai tuke Paule and Sylas, and ledde into the dome place, to the princis. <sup>20</sup> And thai brocht thame to the magistratis, and said, Thir men distrubilis our citee, for thai ar Iewis, <sup>21</sup> And schawis a custum (or manir), quhilk is nocht leeful to vs to resauie, nor do, sen we ar Romanis. <sup>22</sup> And the pepile and magistratis ran aganis thame, and quhen thai had torent the cotis of thame, thai comandit thame to be scourget with wandis. <sup>23</sup> And quhen thai had gevin to thame mony woundis, thai send thame into presoun, and comandit to the kepare, that he suld kepe thame diligentlie. <sup>24</sup> And quhen he had taan sic a precept, he put thame into the ynner presoun, and strenyeit

F. 18a r.

Mar. v. a.  
Luc. viii. d.

Mar. xvi. c.

Actu. xix. c.  
i. Tessa. ii. a.  
Act. xvii. b.Actu. xvii. b.  
ii. Cor. xi. c.

xvi. 16. thar lordis: P., 'her lordis'; *dominis suis*.

17. followit: P., 'suede'; Wy., 'suyng.' hiest: Wy., 'hiȝe'; P., 'hiȝ.' Vg., *excelsi*. Tyndal, 'most hye.'

19. dome place: *forum*; Wy., 'cheping, or dom place,' and similarly at xvii. 17. to the princis: *ad principes*.

20. thai brocht: so P., but Vg., *offerentes*; Wy., 'thei offringe.' Rh., 'presenting.' distrubilis: Wy., P., 'disturblen'; *conturbant*. for thai ar: *cum sint*.

21. schawis a custum (or manir): *annunciant morem*. The gloss is Nisbet's.

22. and magistratis: so P., transferring the words from the following clause. Vg., *Et cucurrit plebs adversus eos: et magistratus, scissis tunicis eorum, jusserunt, &c.* torent: P., 'to-rente'; Wy., 'kitt.' scourget with wandis: P., 'betun with ȝerdis'; *virgis cadi*.

23. woundis: so Wy., P., for *plagas*. Rh., 'stripes,' but in ver. 33, 'wounds.'

24. he had taan: *accepisset*. strenyeit: Wy., P., 'streynede'; *strinxit*.



Actu. iiii. d. the feet of thame in a tre. <sup>25</sup> And at mydnycht Paule and Sylas wirschippit, and louet God; and thai that war in the keping herd thame. <sup>26</sup> And suddanlie a gret erdmoueing was made, sa that the fonndementis of the presoun war mouet. And anon al the duris war opnit, and the bandis of all war lowsit. <sup>27</sup> And the kepar of the presoun was waknyt, and saw the yettis of the presoun opnyt, and with a swerd drawne out he wald haue slayn him self, and gessit that the men that war bundin had fledde. <sup>28</sup> Bot Paule crijt with a gret voce, and said, Do thou na harm to thi self, for al we ar here. <sup>29</sup> And he askit licht, and entrit, and trembilit, and feldoun to Paule and to Sylas at thar feet. <sup>30</sup> And he broucht thame (a) without furth, and said, Lordis, quhat behuvis me to do, that I be made saaf? <sup>31</sup> And thai said, Beleue thou in the Lord Jesu, and thou salbe saaf, and thi hous. <sup>32</sup> And thai spak to him the word of the Lord, with al that war in his hous. <sup>33</sup> And he tuke thame in that ilk houre of the nycht, and weschit thare woundis. And he was baptizit, and al his hous incontinent. <sup>34</sup> And quhen

Act. ii. d.

Math. xvi. b.  
Joh. vi. f.Luc. v. d.  
and xii. . . .(a) *thame* added in the margin.xvi. 24. in a tre: *ligno*; Rh., 'in the stocks.'25. louet: P., 'heriden'; Wy., 'herieden.' Vg., *laudabant*.  
in the keping: P., 'in kepyng'; *in custodia*.26. erdmoueing: *terramotus*. lowsit: P., 'lousid'; Wy., 'vnbounden.'27. yettis: Wy., P., 'zatis.' with a swerd drawne out: *evaginato gladio*. and gessit: *astimans*.28. na harm: so P., probably reading with Hent., cod. Gigas, and R., *nihil tibi malefeceris*; but Wy., 'no thing of yuel' with Vg., *nihil tibi mali feceris*. Cod. Bez. reads *nihil feceris tibi malum*.29. at thar feet: P., 'at her feet'; *ad pedes*.31. in the Lord: so P., reading *in Domino*, as in codd. Amiat., Demid., Bez.; but Wy., 'in to the Lord,' translating *in Dominum* as in Vg., codd. Fuld., Tolet., Gigas, Laud., and R. Lucifer of Cagliari quotes, *crede in deum Jesum*, and again, *crede in dominum nostrum Jesum*.33. he tuke: *tollens*. he was baptizit: *baptizatus est ipse*.

he had ledde thame into his hous, he settit to thame F. 182 v.  
 a burde. And he was glaid with al his hous, and  
 beleuet to God. <sup>35</sup> And quhen day was cummin, the  
 magistratis send tormentouris, and said, Delyuir thou  
 tha men. <sup>36</sup> And the kepare of the presoun tald thir  
 wordis to Paule, That the magistratis has send, that  
 ye be delyuirit; now tharfor ga ye out, and ga ye in  
 pece. <sup>37</sup> And Paule said to thame, Thai send vs men  
 of Rome into presoun, that war strikin opinlie and  
 vndampnit, and now priualie thai bring vs out; nocht  
 sa, bot cum thai thame self, and delyuir vs out.  
<sup>38</sup> And the tormentouris tald thir wordis to the magis-  
 tratis; and thai dredde, for thai herde that thai war  
 Romanis. <sup>39</sup> And thai com, and besoucht thame, and  
 thai broucht thame out, and prait, that thai suld ga  
 out of the citee. <sup>40</sup> And thai yede out of the presoun, Math. viii. d.  
 and entrit in Lyddie. And quhen thai had sene (a)  
 brethir, thai confortit thame, and yede furth.

(a) *had sene* in margin substituted for *soucht* deleted in text.

xvi. 34. a burde: *mensam*.

35. tormentouris: *lictores*. P., 'catchepollis'; Wy., 'littoures,  
*that ben mynistris of ponsysching*.' Mammotrectus, 'i. eos qui  
*damnatos secundum legem occidebant uel ad mandatum iudicis*  
*puniebant. hic lictor quasi legis ictor.*'

37. Thai send: *miserunt*. that war strikin: P., 'that  
 weren betun'; *Casos*. thai bring vs out: *nos ejiciunt*; Wy.,  
 'thei casten vs out.' bot cum, &c.: *sed veniant, et ipsi nos*  
*ejiciant*.

38. tormentouris: P., 'catchepollis'; Wy., 'mynistris of  
 peyne.'

39. besoucht: *deprecati sunt*.

40. in Lyddie: *ad Lydiam*. P., 'to Lidie'; Wy., 'into Lidie.'

## The xvij chapture.

Ande quhen thai had passit be Amphipolis and Appolonie, thai com to Thessalonica, quhar was a synagog of Iewis. <sup>2</sup> And be consuetude Paule entrit to thame, and be iij sabotis he declarit to thame of scripturis, <sup>3</sup> And opnyt, and schewit that it behuivit Crist to suffir, and rijse agane fra dede, and that this is Jesus Crist, quham I tell to yow. <sup>4</sup> And sum of thame beleuet, and war junit to Paule and to Syllas; and a gret multitude of hethinmen wirschippit God, and nobile women nocht few. <sup>5</sup> Bot the Iewis had invy, and tuke of the comoun pepile sum euil men, and quhen thai had made a cumpany, thai mouet the citee. And thai com to Jasonis hous, and soucht thame to bring furth amang the pepile. <sup>6</sup> And quhen thai fand thame nocht, thai drew Jason and sum brethir to the princis of the citee, and crijt, That thir ar thai, that moues the warlde, and hiddir thai com, <sup>7</sup> Quhill

Math. xvi. c.  
and xvii. d.

Luc. xxiii.  
d.  
Actu. xxviii.  
c.

Luc. xxiii. a.

xvii. 1. had passit be: *perambulassent*.

2. be consuetude: P., 'bi custom'; Wy., 'vp custom.' Vg., *Secundum consuetudinem*. he declarit: *disserebat*.

3. And opnyt, and schewit: *Adaperiens et insinuans*. I tell: *annuncio*; but Wy., 'I tolde, or schewide,' without ancient authority. R. has *annuncio* corrected out of *annunciabo*.

4. and a gret multitude, &c.: so P., missing the sense in his favourite rendering of the participle by a verb. He probably read *et de colentibus gentilibus multitudo magna*, as in St., Hent; Wy., 'and of hethen men worschipinge a greet multitude.' Rh., 'and of the Gentiles that serued God a great multitude.' Sixt., Clem. have, *et de colentibus Gentilibusque multitudo magna*.

5. had invy: *Zelantes*. and tuke: *assumentesque*; Rh., 'taking unto them.' quhen thai had made a cumpany: *turba facta*; RV., 'gathering a crowd.' thai com to: *assistentes*; Wy., 'standinge nyȝ.' Rh., 'besetting.'

6. That thir ar thai: so Wy., P., adding *sunt* with codd. Bez., Tolet., Demid., Cavens., and many later MSS. (Berger, p. 170). Vg., *Quoniam hi, qui*. the warlde: so Wy., P., reading *orbem* as in Hent., codd. Fuld., Tolet., Laud., Gigas; cod. Bez., *orbem terræ*. Vg., *Urbem*.

Jason resauet. And thir all dois aganes the comandis of the emperour, and sais, that Jesu is ane vthir king. <sup>8</sup> And thai mouet the pepile, and the princis of the citee, herand thir thingis. <sup>9</sup> And quhen satisfacioun was taan of Jason, and of vthiris, thai lete Paule and Syllas ga. (a) <sup>10</sup> And anon be nycht brethir lete Syllas ga into Beroan. And quhen thai com thiddir, thai entrit into the synagog of the Jewis. <sup>11</sup> Bot thir war the wordis of thame that ar at Thessalonyca, quhilk resauet the word with al desire, ilk day seekand scripturis, gif thir thingis had thame sa. <sup>12</sup> And mony of thame beleuet and of hethin women (b) honest and men nocht few. <sup>13</sup> Bot quhen the Iewis in Thessalonyc had knawne that alsa at Beroan the word of God was prechit of Paul, thai com thiddire, moving and distrubling the multitude. <sup>14</sup> And than anon brethir delyuirit Paule, that he suld ga to the see; bot Syllas and Tymothe duelt thare. <sup>15</sup> And thai led furth Paul, and led him to Athenes. And quhen thai had taan a comandement of him to Syllas and to

Actu. xvi. c.  
Joh. xviii. c.  
and xix. a.

Joh. v. d.  
i. Tess. ii. c.  
F. 183 r.

i. Tess. i. a.

(a) *ga* added in margin.

(b) After *women*, *mony* deleted.

xvii. 7. and sais, &c. : *regem alium dicentes esse, Jesum*; Rh., 'saying that there is another king, Jesus.'

9. *thai lete Paule and Syllas ga*: so P., through confusion with the next verse. Vg., *dimiserunt eos*.

10. *lete Syllas ga into Beroan*: so P., but Vg., *dimiserunt Paulum et Silam in Beroeam*. St. reads *Beroan*.

11. *the wordis of thame*: P., 'the worthier of hem'; *nobiliores eorum qui sunt Thessalonica*. *desire*: *aviditate*.

12. *honest*: *honestarum*; RV., 'of honourable estate.'

13. *thiddire*: *et illuc*.

14. *delyuirit*: *dimiserunt*; Wy., 'dismittiden.' to the see: *usque ad mare*.

15. *And thai led furth Paul, and led*, &c.: P., 'And thei that led den forth Poul, led den'; *Qui autem deducebant . . . perduxerunt*. to Athenes: so P., with Sixt., Clem., and the best authority, *usque Athenas*; but Wy., 'til to Athenes,' reading *usque ad Athenas* with St., Hent.

Tymothe, that ful haastandlie thai suld cum to him, thai went furth. <sup>16</sup> And quhile Paule abade thame at Athenes, his spirit was mouet in him, for he saw the citee gevin to idolatrie. <sup>17</sup> Tharfor he disputit in the synagog (a) with Iewis, and with men that wirschippit God, and in the dome place, be all dais to thame that herde. <sup>18</sup> And sum Epicurijs, and Stoiceis, and philosophouris, disputit with him. And sum said, Quhat will this sawer of wordis say? And vthir said, He semes to be a tellare of new feendis; for he tald to thame Jesu, and the aganerijsing. <sup>19</sup> And thai tuke, and led him to Ariopag, (b) and said, May we witt, quhat is this new doctrine, that is said of thee? <sup>20</sup> For thou bringis in sum new thingis in oure eris; tharfor we will witt, quhat thir new thingis will be.

(a) *synagoga* with *is* deleted in MS.

(b) *Ariopagus* with *us* deleted in MS.

xvii. 15. **ful haastandlie**: Wy., P., 'ful hiȝngli'; *quam celeriter*. Mammothrectus, 'Quam celeriter -i- ualde cito.'

16. **was mouet**: *incitabatur*; Rh., 'was incensed.'

17. **with men that wirschippit God**: so P., translating *colentibus Deum* as in cod. Gigas. But Vg., *colentibus*; Wy., 'men worshippinge.' Cod. Bez. reads *hiis qui colunt*; the Sarum Missal has *cum Judeis et idola colentibus*. **that herde**: so Wy., P., reading *audierant* with St., cod. Fuld., and the Sarum Missal. Vg., *aderant*; cod. Gigas has *presentes erant*.

18. **Stoiceis**: Wy., 'Stoycis'; P., 'Stoisens.' **philosophouris**: Wy., 'philosofris'; P., 'filosofris.' **sawer of wordis**: so Wy., P., translating *seminator verborum* as in Hent., codd. Fuld., Gigas, and R.; cod. Tolet. has *disseminator verborum*; Laud., *seminator* only. Vg., *seminiverbius*; cod. Bez., *spermologus*. Mammothrectus, 'Seminiverbius -i- seminator uerborum - adiectium potest esse quasi spermologus.' **a tellare of new feendis**: *Novorum demoniorum* . . . *annunciator*; Rh., 'a preacher of new gods.'

19. **Ariopag**: P., 'Ariopage'; Wy., 'Ariopage, that is, comun scole.' Comestor, 'Erat autem vicus excellentior ariopagus quia ibi erant curia magistratuum & schole liberalium artium.' **May we witt**: P., 'Moun we wite'; *Possumus scire*.

20. **in oure eris**: P., 'to oure eeris'; *auribus nostris*.

<sup>21</sup> For almen of Athenes and cumlingis herbrijt gave tent to naan vthir thing, bot outhir to say, outhir to here, sum new. <sup>22</sup> And Paule stude in the myddis of Ariopage, and said, Men of Athenes, be althingis I se yow as vane wirschipparis. <sup>23</sup> For I passit, and saw your mawmentis, and fand ane altare, in quhilk was writtin, To the vnknawne God. Tharfor quhilk thingis ye vnknawand wirschip, that thing I schaw to you. <sup>24</sup> God that made the warld and althingis that ar in it, this, for he is Lord of heuen and of erde, duellis nocht (a) in tempilis made with hand, <sup>25</sup> Nouthir is wirschippit be mannis handis, nouthir has nede of ony thing, for he gevis lijf to almen, and inspiratioun, and althingis; <sup>26</sup> And made of aan al the kynd of men to inhabite on al the face of the (b) erd, determinand tymes ordanit, and termis of the duelling of thaim, <sup>27</sup> To seke God, gif perauenture thai feel him, outhir find, thouch he be nocht fer fra ilk of you. <sup>28</sup> For in him we leeue, and moue, and ar. As also sum of your poetis said, [†] And we ar also the kynd of him. <sup>29</sup> Tharfore sen we ar the kynde of God, we suld (c) nocht deme that godlie thing

Psal. cxlv. a.  
Act. xiii. c.

Esaie lxvi.  
Act. vii. f.

Gene. ii. b.

Deut. xxxii.  
a.

ARATUS.

id we  
a ar.)  
t is to  
we cum  
in as of  
ler,  
tor ande  
er.

(a) *nocht* added in margin. (b) Before *erd*, *erth* deleted.  
(c) *suld* added in margin, *sall* in text deleted.

xvii. 21. *cumlingis herbrijt*: *advena hospites*; Rh., 'strangers sojourning there.' *gave tent*: *vacabant*. *sum new*: P., 'sum newe thing.' Wy., 'ony thing of newe'; *aliquid novi*.

22. *as vane wirschipparis*: so Wy., P., reading *quasi superstitiosos* with St., Hent., codd. Fuld., Demid., Gigas, Laud., Bez., and the Sarum Missal. Vg., *quasi superstitiosiores*.

23. *fand ane altare*: *inveni et aram*. Cod. Gigas reads *etiam*.

24. *this*: *hic*.

25. *nouthir has nede of ony thing*: *indigens aliquo*. *inspiratioun*: P., 'brethinge'; Wy., 'ynbrething.'

26. *termis*: *terminos*; Rh., 'limits.'

27. *thai feel*: *attrectent*. *of you*: so Wy., P., without ancient authority. Vg., *nostrum*.

28. *kynd*: *genus*.

29. *godlie thing*: *Divinum*; Rh., 'the Divinity.'

Roma. ii. a.  
Luc. xliiii.  
d.

F. 183 v.

Gene. iii. a.  
Joh. i. c.

is lijk gold, and siluir, outhir staan, outhir to graving of craft and thought of man. <sup>30</sup> For God despisis the tymes of this vncunnyng, and now schawis to men, that almen do pennance euiryquhare; <sup>31</sup> For that he has ordanit a day, in quhilk he sal deme the world in equite, in a man in quhilk he ordanit, and gaue faith to almen, and raasit him fra dede. <sup>32</sup> And quhen thai had herd the aganrijsing of dedemen, sum scornit, and sum said, We sal here the eftsone of this thing. <sup>33</sup> Sa Paule went out of the myddis of thame. <sup>34</sup> Bot sum drew to him, and beleuet. Amang quhilkis Dionyse Ariopagite was, (a) and a woman, be name Damaris, and vthir men with (b) thame.

### The xviii chapter.

Roma. xvi.  
ii. Timo. iii.  
c.

Ande eftir thir thingis Paule yede out of Athenes, and come to Corinthie. <sup>2</sup> And he fand a man, a Iew, Aquila be name, of Ponte be kynd, that laatlíe com fra Italie, and Priscille, his wijf, for that Claudius comandit al Iewis to depart fra Rome; and he com to thame. <sup>3</sup> For he was of the sammin craft, he

(a) was added in margin. (b) Before *thame*, *ame* deleted.

xvii. 29. *gold, and siluir*: so Wy., P., reading *auro et argento* as in St., with slight authority. Vg., *auro aut argento*. *outhir staan, outhir to graving*: so P., but Vg., *aut lapidi, sculpturae artis*. Rh., 'like unto gold or silver, or stone, the graving of art and device of man.' Cod. Gigas reads *aut lapidis sculpturae artis et desiderii hominis*; Bez., *aut lapidi sculptioni artis et cupiditatis humanae*; Laud., *aut lapideae [s]culpturae artis*.

30. *For God despisis*: P. has missed the contrast in his original, *Et tempora quidem hujus ignorantia despiciens Deus, nunc annunciat*, &c. *do pennance*: *pœnitentiam agant*.

31. *in a man in quhilk he ordanit*: *in viro in quo statuit*; Rh., 'by a man whom he hath appointed.'

34. *was*: supplied by P., and underlined.

xviii. 2. *he com*: *accessit*.

3. *For*: Wy., P., 'And for'; *Et quia*.

duelt with thame, and wroucht; and thai war of  
cordmakaris craft. <sup>4</sup>And he disputit in the synagog  
be ilk sabot, putting amang the name of the Lord  
Jesu; and he counsalit Iewis and Grekis. <sup>5</sup>And quhen Actu. xvii. c.  
Sylas and Tymothe com fra Macedonie, Paule gaue  
besines to the word, and witnessit to the Iewis, that  
Jesu is Crist. <sup>6</sup>Bot quhen thai aganesaid and blas-  
phemyt, he schuke away his claathis, and said to  
thame, Your blude be on your hede; I salbe clene Math. x. b.  
Luc. x. a.  
Actu. xiii. e.  
fra hynfurth, and sal ga to hethin men. <sup>7</sup>And he  
passit frathyne, and entrit into the hous of a iustman,  
Tite be name, that wirschippit God, quhais hous was  
junyt to the synagog. <sup>8</sup>And Crispus, prince of the Joh. iiiii. f.  
I. Cor. i. b.  
synagog, beleuet to the Lord, with al his hous. And  
mony of the Corinthians herd, and beleuet, and war  
cristinit. <sup>9</sup>And the Lord said be nycht to Paule be Act. xvi. b.  
and xxiii. b.  
visioun, Will thou nocht drede, bot speke, and be  
nocht still; <sup>10</sup>For I am with thee, and naman salbe  
put to thee to noy thee, for mekile pepile is to me in this

xviii. 3. of **oordmakaris craft**: *scenofactoria artis*; P., 'of  
roopmakeris craft'; Wy., 'of cenefectorie craft, *that is, to make  
hilingis to trauelinge men.*' Catholicon, 'Scenos quod est funis  
componitur cum facio . . . vnde scenofactor, id est, funium factor.'  
Mammotrectus, 'qua . s . fiunt tabernacula uel umbracula uel  
funes . a scenos. quod est umbra uel funis.'

4. **putting amang**: *interponens*; Wy., 'by twixe puttinge.'  
**he counsalit**: *suadebat*; Wy., 'he softly counceillide.' Catholicon,  
'A suauis dicitur suadeo quasi suasum hortare, consulere, monere.'

5. **gaue besines**: *instabat*.

6. **he schuke away**: *excutiens*; Wy., 'he schakyng of.' **be**:  
supplied by P., and underlined. **I salbe clene**: so P., but Vg.,  
*mundus ego*; Wy., 'I clene.' Perhaps Purvey's text read *mundus  
ero*. **fra hynfurth**: P., 'from hennus forth,' wrongly associated  
with the former clause by 'and' added without authority. Vg., *ex  
hoc ad Gentes vadam*. But cod. Laud. reads *mundus ego ex hoc  
iam ad gentes vadam*.

7. **he passit**: *migrans*.

9. **be nocht still**: *ne taceas*.

10. **salbe put to thee**: *apponetur tibi*; Rh., 'shall set upon  
thee.'



citee. <sup>11</sup> And he duelt thare a yere and sex monethis, teching amang thame the word of God. <sup>12</sup> Bot quhen Gallion was proconsul of Achaie, Jewis raase up with aa will aganes Paule, and led him to the dome, <sup>13</sup> And said, Aganes the law this counsalis men to wirschip God. (a) <sup>14</sup> And quhen Paule began to opin his mouth, Gallion said to Jewis, Gif thar war ony wickit thing, outhir euile trespas, ye Jewis, richtlie I suld suffir you; <sup>15</sup> Bot gif questiounns ar of the word, and of names of your law, se ye you self; I wil nocht be iuge of thir thingis. <sup>16</sup> And he draue thame fra the dome place. <sup>17</sup> And al tuke Sostenes, prince, and strake him before the domeplace; and nathing of thir was to charge to Gallion. <sup>18</sup> And quhen Paule had abiddin mony dais, he said faire wele to brethir, and be boot com to Sirie. And Priscille and Aquila com with him, quhilk had schauen his hede in Cencris; for he had a vow. <sup>19</sup> And he com to Ephesie, and thare he left thame; and he yede into the synagog, and disputit with Iewis. <sup>20</sup> And quhen thai prayit,

Act. xxv. c.  
F. 184 r.  
1. Cor. i. a.  
Nu. vi. d.

(a) *God* added in margin.

xviii. 12. *to the dome: ad tribunal.*

13. *Aganes the law: Quia contra legem.*

14. *euile trespas: facinus pessimum; Rh., 'an heinous fact.'*

15. *names of your law: so Wy., P., reading with St., Sixt., cod. Tolet., and R., nominibus legis vestrae. Hent., with codd. Amiat., Fuld., Laud., reads et legis vestrae. Clem., with cod. Demid., has nominibus et lege vestra, and is supported by Gigas, nominibus et de lege vestra; Bez., nominibus et legem quae secundum vos est; Flor., de nominibus uel de lege vestra. iuge: Wy., P., 'domesman.'*

16. *he draue: minavit.*

17. *prince: P., 'prince of the synagoge'; principem synagoga. was to charge: curae erat.*

18. *had abiddin: adhuc sustinisset. com with him: cum eo; P. supplies 'camen.' had schauen: Wy., P., 'hadden clippid'; totonderat.*

19. *And he yede: Ipse vero ingressus.*

that he suld duell mare tyme, he consentit nocht,  
<sup>21</sup> Bot he made faire wele, and said, Eftsone I sal  
turne agane to you, gif God will; and he went furth Heb. vi. a.  
fra Ephesie. <sup>22</sup> And com doun to Cesarie, and he Jaco. iii. b.  
yede up, and grette the kirk, and com doun to  
Antioche. <sup>23</sup> And quhen he had duelt thare sum-  
quhat of tyme, he went furth, gangand be ordour throu  
the cuntree of Galathie, and Phrigie, and confermit al  
the discipilis. <sup>24</sup> Bot a Iew, Apollo be name, a man i. Cor. i. b.  
of Alexandrie of kynd, ane eloquent man, com to iii. a., xvi. b.  
Ephesie; and he was mychtj in scripturis. <sup>25</sup> This  
man was taucht the way of the Lord, and was feruent  
in spirit, and spak, and taucht diligentlie tha thingis  
that war of Jesu, and knew aanly the baptyme of  
Johnne. <sup>26</sup> And this man began to do faithfully in the  
synagog. Quham quhen Priscille and Aquila herd,  
thai tuke him, and mare diligentlie exponit to him  
the way of the Lord. <sup>27</sup> And quhen he wald ga to  
Achaie, brethir exhortit, and wrate to the discipilis,  
that thai suld resaue him; quhilk quhen he com, gaue  
mekile to thame that beleuet. <sup>28</sup> For he gretlie ouir- Joh. v. d.  
com Iewis, and schewit opinlie be scripturis that Jesus  
is Crist.

xviii. 23. *sumquhat of tyme*: *aliquanto tempore*, but cod. Gigas,  
*aliquod temporis*.

24. *of kynd*: *genere*. *and he was mychtj*: *potens*. P.  
underlines the first three words.

25. *was feruent*: *servens*. *that war*: so Wy., P., without  
authority for the past tense. Vg., *quæ sunt*.

26. *And this man*: *Hic ergo*. *to do faithfully*: *fiducialiter*  
*agere*; Rh., 'to deal confidently.' AV., 'to speak boldly.'

27. *brethir exhortit*: *exhortati fratres*. P. strangely renders,  
'britheren excitiden.' Wy., 'bretheren monestid.' *gaue*  
*mekile*: *contulit multum*; Rh., 'profited them much.' *that*  
*beleuet*: so Wy., P., probably translating *qui crediderunt*, as in  
St., codd. Fuld., Gigas. Vg., *crediderant*.

28. *schewit opinlie*: so P., joining *publice* with *ostendens*, but  
it goes with *revincebat*. RV., 'confuted the Jews and that  
publicly.'

## xix cha. ✠

Ande it betel quhen Apoſto was at Corinthie, that  
 Paule quhen he had gaan the hiere partis, he com to  
 Ephesse. and find sum of discipulis. <sup>2</sup> And he said  
 to thame. Quether ye that beleues haue resauet the  
 Haligaast? And thai said to him, Bot nouthir we  
 haue herd of the Haligaast is. <sup>3</sup> And he said, Thar-  
 fore in quhat thing ar ye baptizit? And thai said,  
 In the baptym of Johnne. <sup>4</sup> And Paule said, Johnne  
 baptizit the pepel in baptyme of penance, and taucht,  
 that thai schuld beleue in him that was (a) to cum eftir  
 him, that is, in Jesu. <sup>5</sup> Quhen thai herd thir thingis,  
 thai war baptizit in the name of the Lord Jesu.  
<sup>6</sup> And quhen Paule had laid on thame his handis, the  
 Haligaast com on thame. and thai spac with langages  
 and prophecijt. <sup>7</sup> And al war almaast xii men. <sup>8</sup> And  
 he yede into the synagog, and spak with traist iij  
 monethis, disputing and treeting of the kingdom of  
 Gode. ✠ <sup>9</sup> Bot quhen sum war hardnyt, and beleuet  
 nocht, and cursit the way (b) of the Lord before the

Mark. ii. 1.  
 Mat. i. 1.  
 Luc. iii. 1.  
 Joh. i. 1.

P. 146 r.  
 Act. ii. 1.  
 Rom. x. 1.  
 1. Cor. x. 1.

(a) After war, cum deleted.

(b) way added above werk deleted.

xix. 1. quhen he had gaan, &c.: *peragratis superioribus par-  
 tibus*. sum of discipulis: so Wy., P., reading with Sixt.,  
*quosdam de discipulis*. St., Hent., Clem. have *quosdam discipulos*,  
 with the four Vg. codices and other authorities.

3. ar ye baptizit: *baptizati estis*.

4. to cum: Wy., P., 'to comynge.'

6. com on: Wy., 'cam on'; P., 'cam in.' Vv. 5, 6: Abp.  
 Ham. (p. 195), 'Quhen thai wordis was hard . . . thai war bap-  
 tizit in the name of our Lord Jesus. And quhen sanct Paule had  
 laid his handis on thame, the haly gaist come apon thame, and thai  
 spac prophecie.'

8. traist: Wy., P., 'trist'; *fiducia*. treeting of: *suadens de*;  
 Wy., 'softli mouynge.'

9. war hardnyt: P., 'weren hardid'; Wy., 'weren endurid, or  
 maad hard'; *indurarentur*.

multitude, he yede away fra tham, and departit the discipilis, and disputit in the scole of a mychtj man ilk day. <sup>10</sup> This was done be ij yeris, sa that all that duelt in Asie herd the word of the Lord, Jewis and hethinmen. <sup>11</sup> And God did virtues nocht small be the hand of Paule, <sup>12</sup> Sa that on sekemen the sudarijs war born fra his body, and seeknessis departit fra thame, and wickit spiritis went out. <sup>13</sup> Bot alsa of the Jewis sum exorcistis yede about, and assayit to call the name of the Lord Jesu Crist on thame that had euil spiritis, and said, I coniure you be Jesu, quham Paule prechis.

xix. 9. *departit: segregavit.* of a *mychtj man*: so P., but Wy., 'of sum tyraunt, or strong man.' Vg., *tyranni cujusdam*. St., *Tyranni cujusdam*. Lyra, 'dicunt aliqui quod Tyranni est nomen proprium illius cuius erat edificium. Alii vero dicunt quod . . . accipitur hic Tyrannus pro homine potente et fecerat ibi Paulus scholam ut obstinati timerent eum impedire. propter domini loci potestatem.'

11. *virtues nocht small*: so P., translating *Virtutes non modicas*, the reading of codd. Tolet., Demid., Cavens., and R. Gigas has *virtutesque non modicas*. Wy., 'vertues whiche euere,' apparently reading *virtutes quaslibet*. Hent., Clem., with codd. Amiat., Fuld., Laud., have *Virtutesque non quaslibet*; Rh., 'miracles not common.' Cod. Bez. reads, *uirtutes etiam non quaslibet*. St., Sixt., with late MSS., read the conflate, *Virtutes non modicas quaslibet*; see Berger, p. 162. Lyra, 'non quaslibet . . . id est non modicas uel communes sed multas et excellentes.'

12. *the sudarijs*: P., 'the sudaries'; Wy., 'the sudaries, or swetyng clothis.' P., followed by Nis., ignores *et semicinctia*; he probably had in his text, *vel semicinctia* as read by St., Hent., cod. Amiat., or *aut simicintia*, the reading of cod. Bez., and rejected it as a gloss. Wy. translates 'or nyzt clothis, or girdils.' Lyra, 'Semicinctium est zona minus lata. In glosa autem actuum xix dicuntur semicinctia uestes ex uno latere dependentes. aliter zone siue uestes nocturne. uel genus sudarii quo hebrei utuntur in capite.' Rh., 'napkins or handkerchiefs.'

13. *Bot alsa, &c.*: P., 'But also summe of the Jewis exorsistis zeden aboute, and assaieden'; *Tentaverunt autem quidam et de circumeuntibus Judæis exorcistis.* Crist: not in Vg., but read by Wy., P., with R.

<sup>14</sup> And thar war vij sonnis of a Iew, Steuen, a prince of preestis, that did this thing. <sup>15</sup> Bot the euil spirit an-suerde, and said to thame, I knaw Jesu, and I knaw Paule; bot quha ar ye? <sup>16</sup> And the man in quhilk was the worst deuil, lap on thame, and had victorie of baath, and was stark aganes thame, that thai nakit and woundit fled away fra that hous. <sup>17</sup> And this thing was made knawne to al Jewis and to hethinmen, that duelt at Ephesie; and dreed feldoun on thame all, and thai magnifijt the name of the Lord Jesu. <sup>18</sup> And mony men beleuet, and com, knawlecheing and telling thar dedis. <sup>19</sup> And mony of thame (a) that followit curious thingis, broucht togiddir bukis, and brint before almen; and quhen the pricis of tha war commptit, thai fand money of fiftj thousand pennyis; <sup>20</sup> Sa starkli the word of God waxit, and was confermyt. <sup>21</sup> And quhen thir thingis war fillit, Paule purposit in spirit, eftir that Macedonie was passit and Achai, to ga to Jerusalem, and said, For eftir that I salbe thare, behuvis me to se  
 Math. iii. a. also Rome. <sup>22</sup> And he send into Macedonie twa men,

Math. iii. a.

Jere. xxxvi. c.

Roma. xv. d.

(a) *thame* added in margin.

xix. 14. *vij sonnis*: Wy., 'summe seuene sones,' reading as in Hent., Clem., codd. Amiat., Fuld., R., *quidam* . . . *septem filii*; but St., Sixt. have *cuiusdam Iudai*, with cod. Demid. *Stenen*: so P., but Vg., *Sceue*; Wy., 'Sceue.'

15. *I knaw*, &c.: *Iesum novi et Paulum scio*; Wy., 'I haue knowe Jhesu, and I woot Poul.'

16. *had victorie*, &c.: *dominatus amborum, invaluit contra eos*. *stark*: Wy., P., 'stronge.' *that*: *ita ut*.

17. *thai magnifijt*: so Wy., P., but Vg., *magnificabatur nomen*.

18. *knawlecheing*: *confitentes*. J. Ham. (Fac. Traict., p. 268), 'and mony of the beliuers come confessand and declarand thair deidis.'

19. *curious thingis*: *curiosa*. *and brint*: P., 'and brenneden hem'; similarly Wy., adding *eos* as in St., Sixt., with small authority. Hent., Clem. omit. *pennyis*: Wy., P., 'pens.'

20. *starkli*: P., 'strongli.'

22. *twa men, that mynistirit*: *duos ex ministrantibus*.

that mynistirit to him, Tymothe and Erastus, and he duelt for a tyme in Asie. <sup>23</sup> And a gret trubiling was made in that tyme, of the way of the Lord. <sup>24</sup> For a man, Demetrius be name, a wirkare in siluir, made siluir housis to Dyan, and gaue to crafti men mekile wyunnyng; <sup>25</sup> Quhilk he callit to giddir thame that war sic maner werkmen, and said, Men, ye wate that of this craft wyunnyng is to vs; <sup>26</sup> And ye se and here, that this Paule consalis and (a) turnis away mekil pepile, nocht aanly of Ephesie, bot almaast of all Asie, and sais, that thai ar nocht Goddis, that ar made with handis. <sup>27</sup> And nocht aanly this part salbe in perrel to vs, to cum into repreeff, bot alsa the tempile of the gret Dyan salbe accomptit into nocht; ye, and the maiestee of hir sal begin to be destroyit, quham all Asie and the warld wirschippis. <sup>28</sup> Quhen thir thingis war herd, thai war fillit with jre, and crijt, and said, Gret is the Dyan of Ephesienns. <sup>29</sup> And the citee was fillit with confusioun, and thai made aan asawt with aa will into the teatre, and tuke Gaius and Aristarch, men of Macedonie, fellowis of Paule. <sup>30</sup> And quhen Paul wald haue entrit into the pepile, the discipilis suffrit nocht. <sup>31</sup> And alsa sum of the princis of Asie, that war his freendis, send to him, and prait, that he suld nocht geue him self into the teatre. <sup>32</sup> And vthir men crijt

ii. Cor. i. b.

F. 185 r.

Psal. cxlii. b.

Roma. xvi. c.

(a) *consalis* and added in margin.

xix. 23. a gret trubiling: *turbatio non minima.* of the way: *de via.*

24. to crafti men: *artificibus.* mekile: *non modicum;* Wy., 'not lital.'

25. thame: P. spoils the sense by omitting 'and.' Vg., *et eos.* Cod. Gigas reads, *Hic convocans eos qui huiusmodi erant operarios.* sic maner werkmen: *huiusmodi . . . opifices.*

27. this part: *hæc . . . pars;* RV., 'this our trade.' to cum into repreeff: *in redargutionem venire;* RV., 'come into disrepute.' ye, and: *sed et.*

28. Gret is the Dyan: *Magna Diana.*

vthir thing; for the kirk was confusit, and mony men wist nocht for quhat cause thai war cummin togiddir. <sup>33</sup> Bot of the pepile thai drew away aan Alexander, quhile (a) Iewis puttit him furth. And Alexander askit with his hand silence, and wald yeld resoun to the pepile. <sup>34</sup> And as thai knew that he was a Iew, aa voce of almen was made, criand as be ij houris, Gret Dyan of Ephesianis. <sup>35</sup> And quhen the scribe had ceessit the pepile, he said, Men of Ephesie, quhat man is he, that knawis nocht, that the citee of Ephesianis is the wirschippar of gret Dyan, and of the child of Jubiter? <sup>36</sup> Tharfor quhen it may nocht be aganesaid to thir thingis, it behuvis you to be cessit, and to do nathing folilie; <sup>37</sup> For ye haue broucht thir men, nouthir sacrilegeris, nouthir blaspheming your goddes. <sup>38</sup> That gif Demetrie, and the werkmen that ar with him, haue cause aganes ony man, thar ar courtis of domes, and iuges; accuse thai ilk vthir. <sup>39</sup> Gif ye seek oucht of ony vthir thing, it may be assoilyeit in the

F. 185 v.

(a) After *quhile*, the deleted.

xix. 32. the kirk: Wy., P., 'the chirche'; *Ecclesia*. Rh., 'the assembly.'

33. thai drew away: *detraxerunt*; Rh., 'they drew forth.' quhile Iewis puttit him furth: *propellentibus eum Judais*; Wy., 'Jewis puttinge him, or fer schowfyng.'

34. And as thai knew, &c.: *Quem ut cognoverunt*; Rh., 'Whom as soon as they perceived.' aa: Wy., P., 'o'; *una*.

35. had ceessit: *sedasset*. quhat man is he: *quis enim est hominum*; Wy., 'who sothli is of men.'

36. to be cessit: *sedatos esse*. folilie: *temere*.

37. sacrilegeris: so Wy., P. Vg., *sacrilegos*.

38. That gif: *Quod si*. thar ar courtis of domes: P., 'there ben courtis, and domes,' but some MSS. have 'of' as in Nis. Vg., *conventus forenses aguntur*; Wy., 'comyngis to gidere of dom ben don.' iuges: so P., but Vg., *proconsules*; Wy., 'proconsuls, or iustisis.'

39. it may be assoilyeit, &c.: *in legitima Ecclesia poterit absolvi*.

lauchfull kirk. <sup>40</sup>For quhy we ar in perrele to be  
 repreuet of this dais dissensioun, sen naman is gilty,  
 of quham ye may yeld resoun of this rinnyng togiddir.  
<sup>41</sup>And quhen he had said thir thingis, he leet the  
 pepile ga.

## xx chapt.

Ande eftir the noise ceessit, Paule callit the discipilis,  
 and monestit thame, and said fair wele; and he went  
 furth, to ga into Macedonie. <sup>2</sup>And quhen he had i. Timo. i. a.  
 gaan be tha coostis, and had monestit thame be mony  
 wordis, he com to Grece. <sup>3</sup>Quhare quhen he had bene  
 iij monethis, the Iewis laid aspyis for him, that was  
 to saile into Sirie; and he had counsale to turn agane  
 be Macedonie. <sup>4</sup>And Sosipater of Pirhi, Beroens, fol-  
 lowit him; of Thessalonicensis, Aristarchus, and Se-  
 cundus, and Gaius Derbeus, and Tymothe; and Asianis,  
 Tithicus and Trofimus. <sup>5</sup>Thir for thai went befoir, Act. xxi. d.  
 abade vs at Troade. <sup>6</sup>For we schippit eftir the dais ii. Timo. iii. c.  
 of therf laaues fra Philipis, and com to thame at  
 Troade in five dais, quhare we duelt vij dais. <sup>7</sup>And  
 in the first day of the wolk, quhen we com to brek  
 brede, Paule disputit with thame, and suld ga furth in  
 the morn; and he drew lang the sermoun till into

xix. 40. For quhy: *Nam et*; Wy., 'Forwhi and.'

41. he leet the pepile ga: *dimisit Ecclesiam*; Wy., 'he lefte,  
 or delyuerede, the chirche.'

xx. 1. the noise: *tumultus*.

2. he had gaan be tha coostis: *perambulasset partes illas*.

3. aspyis: *insidia*. be Macedonie: *per Macedoniam*.

4. Sosipater: so Wy., P., with St., Hent., Sixt., cod. Paris,  
 and R. But Clem., with most authorities, *Sopater*. of Pirhi,  
 Beroens: *Pyrrhi Beroensis*; for the latter word St. reads *Beroensis*.  
 RV., 'Sopater of Beroea, the son of Pyrrhus.' followit: *Comitatus*  
*est*. Aristarchus: P., 'Astirak,' 'Aristark.'

6. of therf laaues: *Azymorum*.

7. And in the first day, &c.: *Una autem Sabbati*. and  
 suld ga furth: *profecturus*; Rh., 'being to depart.' drew  
 lang: P., 'drow along'; *protraxit*.



mydnycht. <sup>8</sup> And mony lampis war in the soler, quhar we war gadirit togiddir. <sup>9</sup> And a yonngman, Eutichus be name, sat on the window; and quhen he was fallin into ane hevy slepe, quhile Paule disputit lang, at sleping he fell doun fra the thrid stage; and he was takin vp, and he was broucht dede. <sup>10</sup> To quham quhen (a) Paule com doun, he lay on him, and enbracet, and said, Will ye nocht be trubilit; for his saule is in him. <sup>11</sup> And he went vp, and brak brede, and ete, and spak eneuch on to the day; and sa he went furth. <sup>12</sup> And thai broucht the child on live, and thai war gretly confortit. <sup>13</sup> And we went vp into a schip, and schippit into Asson, to tak Paule frathine; for sa he had disposit to (b) mak iornay be land. <sup>14</sup> And quhen he fand vs in Asson, we tuke him, and com to Mytelene.

iii. Reg. xvii.

c.

iii. Reg. iii.

d.

Act. ii. e.

i. Cor. xi. b.

(a) *quhen* added in margin.(b) After *to*, *tak iornay* deleted.

xx. 8. *mony*: *copiosa*; Wy., 'plenteuous.' *soler*: *cenaculo*; Wy., 'soupong place.'

9. *sat on the window*: *Sedens . . . super fenestram*. *quhen he was fallin into ane hevy slepe*: *cum mergeretur somno gravi*; Wy., 'whanne he was dreynt with a greuous sleep.' *at sleping*: P., 'al slepyng.' Vg., *ductus somno*; Wy., 'ledd by sleep.' *and he was takin vp, and he was broucht dede*: so P., but Nis. has added a second 'he.' Vg., *et sublatus est mortuus*, without recorded variant, except the quotation in *De Mirabilibus Sacrae Scripturae*, *Et sublatus refertus est mortuus*. But Wy. has also, 'and he takun vp, is offrid deed,' showing that he and P. had before them some conflate reading like *Et sublatus est adlatus mortuus*.

10. *enbracet*: P., 'biclippide'; Wy., 'biclippinge.' Vg., *complexus*.

11. *and spak*: so Wy., P., probably reading *allocutus est*, as in St., Sixt., and R. Hent., Clem., with the authorities, *allocutus*. *eneuch*: P., 'ynow3'; *satis*. *and sa*: St. has *et sic* with R. Vg. omits *et*.

12. *on live*: P., 'alyue'; *viventem*. *gretly*: *non minime*; Wy., 'not leest.'

13. *to tak*: *suscepturi*.

14. *he fand*: so Wy., P., reading with Hent., cod. Vallicell., R., *invenisset*. But Sixt., Clem., with codd. Amiat., Fuld., *convenisset*. Cod. Wern. has *prævenisset*; Bez., Gigas, *convenit nos*.

<sup>15</sup> And fra thine we schippit in the day following, and we com aganes Chium, and ane vthir day we hauenit at Samum. And the day following we com to Mylete. F. 186 r.

<sup>16</sup> And Paule purposit to schip ouir to Ephesie, that na tarijng war made to him in Asie; for he haastit, Act. xxi. a.  
gif it war possibile to him, that he suld be in the day of Penthecost at Jerusalem. <sup>17</sup> Fra Mylete he send to Ephesie, and callit the gretest men of birth of the kirk.

<sup>18</sup> And quhen thai com to him, and war togiddir, he said to thame, Ye wate fra the first day, in quhilk Act. xix. a.

I com in (a) to Asie, how with you be ilk tyme I was,

<sup>19</sup> Seruand to the Lord with al meeknes, and myldnes, and teris, and temptatiounis, that fell to me of aspyngis of Iewis; <sup>20</sup> How I withdrew nocht of profitabile (b) thingis to you, that I tald nocht to you, and taucht you opinlie, and be housis;

<sup>21</sup> And I witnessit to Iewis and to hethinmen pennance into God, and faith into our Lord Jesu Crist. Luc. xxiii. d.

<sup>22</sup> And now lo! I am bundin in spirit, and I ga in to Jerusalem; and I knaw nocht quhat thingis sal cum to me in it, <sup>23</sup> Bot that the Haligaast Act. xxi. a. b.

(a) *in* added above the line.

(b) Before *thingis*, *to you* deleted.

xx. 15. we schippit, &c.: *navigantes, sequenti die venimus.* ane vthir day: *alia*; but St., Sixt., with cod. Amiat., add *die*.

16. to schip ouir to Ephesie: *transnavigare Ephesum*; RV., 'to sail past Ephesus.' he haastit: Wy., P., 'he hijede.' that he suld be in the day: *ut faceret diem*; Wy., 'that he schulde make the day.'

17. he send: *autem mittens.* the gretest men of birth: *maiores natu*; Wy., 'the more thorw birthe.'

18. how: *qualiter*; Rh., 'in what manner.'

19. and myldnes: nothing corresponding in Vg., unless 'meeknes, and myldnes' together render *humilitate*. temptatiounis: *tentationibus*; RV., 'trials.' aspyngis: *insidiis*.

20. of profitabile thingis: *utilium*. St., with codd. Amiat., Demid., Paris. *s. m.*, adds *vobis*, which should be taken with *subtraxerim*. Cod. Gigas and Lucifer have *nihil subtraxerim ab eis*.

be al citeis witnessis to me, and sais, that bandis and  
 ii. Timo. ii. tribulatiounns at Jerusalem abidis me. <sup>24</sup> Bot I drede  
 a. na thing of thir, nouthir I mak my lijf preciousar than  
 my self, sa that I end my cours, and the mynisterie  
 of the word, quhilk I resauet of the Lord Jesu, to  
 witnes the vangele of the grace of God. <sup>25</sup> And lo!  
 now I wate, that ye sal na mair se my face, all ye  
 be quhilkis I passit preching the kingdom of God.  
 ii. Reg. iii. f. <sup>26</sup> Quharfor I witnes to you this day, that I am clene  
 of the blude of almen. <sup>27</sup> For I fled nocht away, that  
 I tald nocht to you al the counsale of God. <sup>28</sup> Tak ye  
 tent to you, and to al the flokk, in quhilk the Haligaast  
 has set yow bishopis, to reule the kirk of God, the  
 quhilk he purchasit with his blude. <sup>29</sup> I wate, that  
 eftir my departing, revand woluis sal entir into you,  
 i. Timo. iiiii. and spare nocht the flok; <sup>30</sup> And men speking schrewit  
 a. thingis sal rijse of you self, that thai lede away discipilis  
 ii. Pet. ii. a. eftir thame. <sup>31</sup> For quhilk thingis wake ye, halding  
 Joh. xiii. c. in mynde that be iij yeris nycht and day I ceessit nocht  
 i. Joh. ii. c. with teris monesting ilk of you. <sup>32</sup> And now I betече  
 you to God and to the word of his grace, that is  
 mychtj to edifie and geue heretage in al that ar made  
 F. 186 v. haly. <sup>33</sup> And of naman I couatit siluer, and gold,  
 ii. Cor. xi. b. outhir claath, <sup>34</sup> As you self wate; for to tha thingis  
 ande xii. b. that war nedefull to me, and to thir that ar with me,  
 Gene. iii. d.

xx. 24. **sa that:** *dummodo.*

26. **I witnes to you:** *contestor vos*; Rh., 'I take you to witness.'

27. **I fled nocht away:** P., 'I fley not away'; *non . . . subterfugi.* Rh., 'I have not spared.'

28. **Tak ye tent:** *Attendite.* Burne (f. 107), 'Tak tent to zour selfis, and the hail flok ouer the quhilk the halie Ghaist hes apoyntit zou Bischopis to gouerne the kirk of God, quhilk he hes conquesed vith his blude': *id.* (f. 153), 'the halie spirit hes apoyntit bishopis to gyde and reul the kirk of Christ.'

29. **revand:** Wy., P., 'rauyschinge'; *rapaces.*

32. **that is mychtj:** *qui potens est.*

33. **And of naman:** so P.; Wy., 'Forsoth of no man,' but Vg., with all authorities, has *nullius* merely. **claath:** *vestem.*

thir handis mynsterit. <sup>85</sup> Al thir thingis I schewit to you, for sa it behuvis men traualand to resaue seke men, and to haue mynd of the (a) word of the Lord Jesu ; for he said, It is mare blisfull to geue, than to resaue. <sup>86</sup> And quhen (b) he had said thir thingis, he knelit, and he prait with al thame. <sup>87</sup> And gret weping of almen was made ; and thai fell on the neck of Paule, and kissit, <sup>88</sup> And sorowit maast in the word that he said, for thai suld na mare se his face. And thai led him to the schip.

i. Cor. x. b.  
ii. Tessa. iii.  
a.

Ecclesi. iiiii.  
c.

Act. xxi. a.

### The xxi [chap.]

Ande quhen it was done, that we suld saile, and war passit fra thame away, with strecht cours we com to Choum and the day following to Rhodis, and frathin to Pataram, and frathine to Myram. <sup>2</sup> And quhen we fand a schip passand our to Phenyce, we went up into it, and sailit furth. <sup>3</sup> And quhen we apperit to Cipre, we left it at the lifthalue, and sailit into Sirie, and com to Tire ; for thar the schip suld be vncharget (or loossit). <sup>4</sup> And quhen we fand discipilis, we duelt thare vij dais ; quhilkis said be spirit to Paule, that he suld nocht ga up to Jerusalem. <sup>5</sup> And quhen the

Act. xx. b.

(a) After *the*, *Lord Jesu* deleted.

(b) *quhen* added in margin.

xx. 35. **Al thir thingis** : so Wy., P., but Vg. *Omnia*, without variant. **men traualand** : *laborantes*. **seke men** : *infirmos*. **It is mare blisfull**, &c. : *Beatius est magis dare quam accipere*.

37. **and kissit** : P., 'and kissiden hym' ; *osculabantur eum*.

xxi. 1. **and war passit fra thame away** : *abstracti ab eis*. **and frathine to Myram** : so P. ; but Wy., 'fro thennis into Iram.' Not in Vg., but codd. Paris., Wern. have *et inde Myram* ; Gigas, *deinde Myram*. See Berger, p. 162.

2. **and sailit furth** : *navigauimus*.

3. **suld be vncharget** : *expositura erat onus*. The gloss '(or loossit)' is due to Nisbet.

dais war fillit, we yede furth, and almen, with wyues and childir, led furth vs without the citee; and we knelit in the see brink, and we prait. <sup>6</sup> And quhen we had made fairwele togiddir, we went up into the schip; and thai turnit agane into thar awn placis. <sup>7</sup> And quhen the sailing was fillit fra Tire, we com doun to Ptholomaida, and quhen we had grett wele the brethir, wee duelt aa day at thame. <sup>8</sup> And ane vthir day we yede furth, and com togiddir to Cesarie. And we entrit into the hous of Philip euangelist, that was aan of the seuen, and duelt at him. <sup>9</sup> And to him war iiij douchtris, virgines, that prophecijt. <sup>10</sup> And quhen we duelt thar be sum dais, a prophet, Agabus be name, com ouir fra Judee. <sup>11</sup> This quhen he com to vs, tuke the belt of Paule, and band togiddir his handis and feet, and said, The Haligaast sais thir thingis, Thus Iewis sal bind in Jerusalem the man quhais is this belt; and thai sal betak into hethin mennis handis. <sup>12</sup> The quhilk thing quhen we herd, we prait, and thai that war of that place, that he suld nocht ga up into Jerusalem. <sup>13</sup> Than Paule ansuerde, and said, Quhat do ye, wepand and turmentand myn hart? For I am reddy, nocht aanly to be bundin, bot alsa to dee in Jerusalem for the name of the Lord Jesu. <sup>14</sup> And quhen we mycht nocht counsale him, we war still, and said, The will of the

xxi. 5. we yede furth: *profecti ibamus*; Rh., 'departing we went forward.' without the citee: *usque foras civitatem*.

6. into thar awn placis: *in sua*.

7. quhen the sailing was fillit: P., 'whanne the schip sailinge was fillid'; *navigacione expleta*. grett wele: *salutatis*.

8. com togiddir: Wy., P., 'camen'; *venimus*.

10. com ouir: *supervenit*.

11. his handis and feet: P., 'hise feet and hoondis'; *pedes et manus*.

13. turmentand: *affligentes*.

14. counsale: *suadere*. we war still: *quievimus*.

Lord be done. <sup>15</sup> And eftir thir dais we war made Math. vi. b. red-  
 dy, and went up to Jerusalem. <sup>16</sup> And sum of  
 the discipilis com with vs fra Cesarie, and led with  
 thame a man, Jason of Cipre, ane ald discipile, at  
 quham we suld be herbrijt. <sup>17</sup> And quhen we com  
 to Jerusalem, brethir resauet vs wilfully. <sup>18</sup> And in  
 the day following Paule entrit with vs to James, and  
 al the eldarmen war gaderit. <sup>19</sup> Quhilk quhen he had  
 grett, he tald be althingis, quhat God had done in  
 hethin men, be the mynisterie of vs. <sup>20</sup> And quhen  
 thai herd, thai magnifijt God, and said to him, Bruthir,  
 thou seis how mony thousandis ar in Iewis, that haue  
 beleuet to God, and all ar luvaris of the law. <sup>21</sup> And  
 thai herd of thee, that thou techis departing fra Moyses  
 of the sammin Iewis that ar be hethin men, that thai  
 say, that thai aw nocht to circumcide thar sonniss,  
 nouthir aw to entir be consuetude. <sup>22</sup> Tharfor quhat Nu. vi. b.  
 is? It behuvis that the multitude cum togiddir; for  
 thai sal here, that thou art cummin. <sup>23</sup> Tharfor do Actu. xviii. b.

xxi. 15. we war made red-*dy: preparati.*

16. sum of the discipilis: so Wy., P., translating *Venerunt autem quidam ex discipulis* with St., Sixt.; cod. Gigas has *venerunt quidam de discipulis*. But Hent., Clem., with most authorities, read *Venerunt autem et ex discipulis*; cod. Tolet. and R., *Venerunt autem ex discipulis*. Jason: so Wy., P., with St., Hent., Sixt., cod. Gigas, and R.; but Clem., with most authorities, *Mnasonem*.

17. wilfully: *libenter*.

19. be althingis: *per singula*. of vs: Wy., P., 'of hym'; *ipsius*. Codd. Gigas, Bez. have *eius*.

20. that haue beleuet to God: so Wy., P., but Vg., *qui crediderunt*, without variation. S. Augustine quotes, *qui crediderunt in Christum*. luvaris: *amulatores*; Wy., 'sueris, or louteris.'

21. be hethin men: *per Gentes*; Rh., 'among the Gentiles.' that thai say: P., 'that seien'; *dicens*. to entir be consuetude: P., 'to entre by custom'; *secundum consuetudinem ingredi*. Rh., 'walk according to the custom.'

22. Tharfor quhat is: *Quid ergo est?* It behuvis: *utique oportet*. that thou art cummin: *te superuenisse*.

thou this thing, that we say to thee. Thar ar to vs  
 iiij men, that has a vow on thame. <sup>24</sup> Tak thou thir  
 men, and hallow thee with thame; hang on thame,  
 that thai schauē thar hedis; and that almen wit,  
 that the thingis that thai herd of thee ar fals, bot  
 Act. xv. d. that thou gangis, and thi self kepis the law. <sup>25</sup> Bot  
 thir that beleuet of hethin men, we wrate, demand  
 that thai abstene thame fra thing offrit to ydolis, and  
 fra blude, and alsa fra weryit thing, and fra fornica-  
 Act. xxiii. b. tionun. <sup>26</sup> Than Paule tuke the men, and in the day  
 following he was purifjt with thame, and entrit into  
 the tempile, and schewit the filling of dais of purifi-  
 ing, till the offering was offrit for ilk of thame. <sup>27</sup> And  
 quhen vij dais war endit, the Iewis that war of Asie,  
 quhen thai saw him in the tempile, sterit al the  
 pepile, and laid handis on him, <sup>28</sup> And crijt, Men  
 of Jsrael, help ye vs. This is the man, that aganes  
 the pepile and the law and this place techis ouir  
 alquhare almen, mair atour and has led hethinmen

xxi. 24. **hang on thame**: so P., but Vg., *et impende in illis*; Wy., 'and coste in hem.' Rh., 'and be at charges for them.' There is no authority for omitting 'and.' **and that almen wit**: so P., reading *sciunt* with cod. Gigas; cod. Bez. has *cognoscant*. But Vg., with all other authorities, *sciunt*. **that thou gangis, and thi self kepis**: *ambulas et ipse custodiens*.

25. **Bot thir**: P., 'But of these'; *De his autem*. **fra thing offrit to ydolis**: so P., reading *ab idolis immolato* with St.; similarly Wy., 'fro thingis offrit to ydols' (apparently reading *immolatis*), and Rh., 'from the immolated to idols.' This collocation receives support from cod. Gigas, *deuient immolatum ydolis et sanguinem et fornicationem*; Laud., *ut obseruent se ab idolothytis*; Bez., *custodirent se a sacrificato*; and S. Augustine, *Speculum*, *nisi ut observarent ab his tribus, id est, ab eis quæ idolis immolarentur et a sanguine et a fornicatione*. But Clem., edd. i., ii., iii., Sixt., Hent., all punctuate, *ab idolis, immolato, et sanguine*. **and alsa fra weryit thing**: P., 'and also fro stranglid thing'; Wy., 'and stranglid thing.' Vg., *et suffocato*.

28. **help ye vs**: so Wy., P., but Vg., *Adiuuate* only. **ouir alquhare**: Wy., P., 'euery where'; *ubique*. **mair atour and**: Wy., P., 'more ouer and'; *insuper et*.

into the tempile, and has defoulit this haliplace.

<sup>29</sup> For thai saw Trophimus of Ephesie in the citee with him, quham thai gessit that Paule had broucht into the tempile. <sup>30</sup> And al the citee was mouet,

Act. xx. a.  
ii. Timo. iiii.  
c.

and a rynnynng togiddir of the pepile was made. And thai tuke Paule, and drew him out of the tempile;

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and anon the yettis war closit. <sup>31</sup> And quhen thai soucht to sla him, it was tald to the tribune of the cumpany of knyghtis, that al Jerusalem is con-

fonndit. <sup>32</sup> Quhilk anon tuke knyghtis, and centurienis, and ran to thame. And quhen thai had sene the tribune, and the knyghtis, thai ceessit to smyte Paule. <sup>33</sup> Than the tribune com, and tuke

Actis. xxi. b.

thame, and comandit, that he war bundin with twa chenyseis; and askit, quha he was, and quhat he had done. <sup>34</sup> Bot vthir crijt vthir thing amang the

pepile. And quhen he mycht knaw na certane thing for the pepile, he comandit him to be led into the castels. <sup>35</sup> And quhen Paule com to the

Luc. xxiii. b.

greis, it befell that he was born of knyghtis, for strenthe of the pepile. <sup>36</sup> For the multitude of the pepile folowit him, and crijt, Tak him away. <sup>37</sup> And

quhen Paule began to be led into castelis, he said to the tribune, Quhethir it is leefful to me, to spek

xxi. 29. *thai gessit*: *astimaverunt*.

31. *of the cumpany of knyghtis*: *cohortis*.

32. *and ran*: so Wy., P., but Vg., *decurrit*, with codd. Tolet., Demid.; and other authorities, *decurrit*, except Bez., which reads *procucurrit*.

33. *thame*: P., 'hym'; *eum*. *chenyseis*: P., 'cheynes.'

34. *Bot vthir*, &c.: so Wy., P. Vg., *Alii autem aliud clamabant*; Rh., 'And some cried one thing, some another.' *for the pepile*: Wy., P., 'for the noise'; *præ tumultu*. *into the castels*: *in castra*.

35. *Paule*: so Wy., P., but not in Vg. *com to the greis*: *venisset ad gradus*. *for strenthe*: *propter vim*; Rh., 'because of the violence.'

37. *he said to the tribune*: so P., reading *dixit* with codd. Fuld., Demid., Laud., Bez.; but Wy., 'he seith,' with Vg., *dicat*.



Actu. ix. b.  
ande xxii. a.

ony thing to thee? And he said, Can thou Greke?  
<sup>38</sup> Quhethir thou art nocht the Egiptian, quhilk be-  
 foir thir dais mouet a noyse, and led out into desert  
 iij thousand of men, menquellaris? <sup>39</sup> And Paule  
 said to him, I am a Iew, of Tarse of Cilicie, a citezen,  
 quhilk citee is nocht vnknawn. And I pray thee,  
 suffir me to speke to the pepile. <sup>40</sup> And quhen he  
 suffrit, Paule stude in the greis, and beknyt with the  
 hand (a) to the pepile. And quhen a gret silence  
 was made, he spak in Hebrew tonng, and said,

### The xxii chapture.

Actis ix. b.  
ande xxii. e.

Actu. ix. a.  
ande xxvi. b.

Brethir and fadris, here ye quhat resoun I yeld now  
 to yow. <sup>2</sup> And quhen sum herd that in Hebrew tonng  
 he spak to thame, thai gaue the mare silence. <sup>3</sup> And  
 he said, I am a man a Iew, born of Tharse of  
 Cilicie, nuryzit in this citee beside the feet of Gamaliel,  
 taucht be the treuth of fadris law, a luvar of the law,  
 as als a ye all ar this day. <sup>4</sup> And I persewit this way  
 till to the dede, bindand and betakand into haldis

(a) *had* in MS.

xxi. 37. Can thou Greke: *Græce nosti?*

38. mouet a noyse: *tumultum concitasti.* menquellaris:  
 Wy., P., 'mensleeris'; *sicariorum*.

39. quhilk citee, &c.: so P., but Vg., *non ignota civitatis*  
*municeps*; Wy., 'a citeseyne, or burgeys, of a citee not vnknowun.'

40. stude in the greis: *stans in gradibus*.

xxii. 2. And quhen sum herd: *Cum audissent autem*. But the  
 text translated by Wy., P. had *quidam*, or possibly *quidem*.

3. And he said: so Wy., P., reading *dixit* with Sixt., the four  
 Vg. codices, and R. St., Hent., Clem. read *dicit*. I am a man  
 a Iew: *Ego sum vir Judeus*; but Wy., 'I a man Jew,' apparently  
 omitting *sum*. born of Tharse: P., 'borun at Tharse.'

nuryzit in this citee: P., 'nurischid and in this citee'; *nutritus*  
*autem in ista civitate*. be the treuth: *juxta veritatem*. a  
 luvar: *emulator*.

4. into haldis: *in custodias*.

men and women, <sup>5</sup> As the prince of preestis yeldis i. Cor. xv. a.  
witnessing to me, and al the gretest of birth. Of Gall. i. b.  
quham also I tuke pistilis to brethir, and went to  
Damasch, to bring frathine men bundin into Jerusalem,  
that thai suld be paynit. <sup>6</sup> And it was done, quhile I  
yede, and nerit to Damasch, at mydday suddanlie  
fra heuen a gret plentee of licht schaan about me.  
<sup>7</sup> And I fell down to the erd, and herd a voce fra  
heuen, sayand to me, Saule, Saule, quhat persewis thou F. 188 r.  
me? It is hard to thee to spurn aganis the prick.  
<sup>8</sup> And I ansuerd, Quha art thou, Lord? And he said  
to me, I am Jesus of Nazareth, quham thou persewis.  
<sup>9</sup> And thai that war with me saw bot the licht, bot Dani. iii. e.  
thai herd nocht the voce of him, that spak with me. ande x. b.  
<sup>10</sup> And I said, Lord, quhat sal I do? And the Lord  
said to me, Rijse thou, (a) and ga to Damasch; and thar  
it salbe said to thee, of althingis quhilk it behuvis  
thee to do. <sup>11</sup> And quhen I saw nocht, for the cleretee  
of that licht, I was ledde be the hand of fallowis, and  
I com to Damask. <sup>12</sup> And a man, Anany, that be law Actu. ix. b.  
had witnessing of all Iewis duelt in Damasch, <sup>13</sup> Com  
to me, and stude nere, and said to me, Saule, bruthir,  
behold. And I in the sammin hour beheld into him.

(a) After *thou*, *up* deleted.

xxii. 5. the gretest of birth: *majores natu*; Wy., 'the more in  
birthe.' that thai suld be paynit: *ut punirentur*.

6. nerit: P., 'neizede.' a gret plentee of licht: *lux copiosa*;  
Wy., 'a copious list'

7. It is hard, &c.: this sentence is not in Vg., or any authority  
except cod. Laud., *durum tibi contra stimulam calcitrare*, and  
Gigas, which reads *ad stimulum*. to spurn: P., 'to kike.'

9. saw bot the licht: *lumen quidem viderunt*.

11. cleretee: Wy., P., 'clerete'; *claritate*. I was ledde be  
the hand: *ad manum deductus*, but cod. Laud. reads *manu*  
*deductus*. Wy. has 'I ledd to hondis,' as though reading *ad*  
*manus*.

12. be law: *secundum legem*. duelt: Wy., P., 'dwellinge';  
*cohabitantibus*.

<sup>14</sup> And he said, God of our fadris has befor ordanit thee, that thou suld know the will of him, and suld se the richtful man, and here the voce of his mouth.  
<sup>15</sup> For thou salbe his witnes to almen, of tha thingis that thou has sene and herde. <sup>16</sup> And now, quhat duellis thou? Rijse up, and be baptizit, and wesch away thi synnis, be the name of him callit to help.  
<sup>17</sup> And it was done to me, as I turnit agane into Jerusalem, and prait in the tempile, that I was made in rauising of saule, <sup>18</sup> And I saw him sayand to me, Haast thou, and ga out fast of Jerusalem, for thai sal nocht resaeue thi witnessing of me. <sup>19</sup> And I said, Lord, thai wate, that I was closand togiddir into presoun, and strikand be (a) synagogis thame that beleuet into thee.  
<sup>20</sup> And quhen the blude of Steuen, thi witnes, was sched out, I stude nere, and consentit, and kepis the clathis of men that slew him. <sup>21</sup> And he said to me, Ga thou, for I sal send the fer to natiounns. <sup>22</sup> And thai herd him till this word; and thai raasit thar voce, and said, Tak away fra the erd sic a maner man; for it is nocht leefful, that he leeu. <sup>23</sup> And quhen thai crijt, and kest away thar claathis, and drew dust into the aere, <sup>24</sup> The tribune commandit him to be led into castellis, and to be strikin with scourgis, and to be tormentit,

Roma. x. b.

Math. x. b.  
Actu. ix. d.Actu. vii. g.  
ande viii. a.

Actu. xiii. a.

Gal. i. c.  
Ephe. iii. d.(a) *be* written over *in* deleted.

xxii. 14. the richtful man: so P.; Vg., *justum*; Wy., 'iust thing.' Rh., 'the Just one.'

16. quhat duellis thou: *quid moraris?* be the name, &c.: *invocato nomine ipsius*. J. Ham. (Fac. Traict., p. 243), 'Aryse and be Baptisit and wasche auay thy sinnes.'

17. in rauising of saule: *in stupore mentis*.

18. fast: *velociter*.

19. thai wate: *ipsi sciunt*. closand togiddir: *concludens*. strikand: P., 'betinge'; *cædens*.

20. kepis: P., 'kept'; *custodiebam*.

22. till: *usque ad*; Wy., 'til to.'

23. drew: P., 'threwen'; *jactantibus*.

that he wist, for quhat cause thai crijt sa to him. <sup>25</sup> And quhen thai had bundin him with cordis, Paule said to a centurioun standing nere to him, Quhethir it is leeffull to you, to scourge a Roman, and vndampnit? <sup>26</sup> And quhen this thing was herd, the centurioun went, and tald to the (a) tribune, and said, Quhat art thou to doand? For this man is a citizene of Rome. <sup>27</sup> And the tribune com nere, and said to him, Say thou to me, quhethir thou art a Romane? And he said, Ye. <sup>28</sup> And the tribune ansuerde, I with mekile sovm gat this fredome. And Paule said, And I was born a citizene of Rome. <sup>29</sup> Tharfor anon thai that suld haue tormentit him, departit away fra him. And the tribune dred, eftir that he wist, that he was a citizene of Rome, and for he had bundin him. <sup>30</sup> Bot in the day following he wald wit mare diligentlie, for quhat cause he was accusit of the Iewis, and vnband him, and commandit preestis and al the counsale to cum to giddir. And he broucht furth Paule, and set him amang thame.

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Actu. xxiii.  
d.(a) After *the*, *tribunale* deleted.xxii. 24. *that he wist*: *ut sciret*.

25. *with cordis*: *loris*. Wy., 'with boondis, or roopis.' Rh., 'with thongs.' said: so Wy., P., reading *dixit* with codd. . . Amiat., Fuld., Demid., Laud., Gigas, and R. Vg., with cod. Tolet., *dicit*. *vndampnit*: *indemnatum*.

26. *went, and tald to the tribune*: P., 'wente to the tribune and telde to hym,' with Vg., *accessit ad tribunalum et nunciavit ei. to doand*: *acturus*.

28. *ansuerde*: after this Wy. adds, 'How lijtlly seist thou thee a Romayn citeseyn,' translating *Quam facile te civem Romanum dicis*, as in Liber Armachanus (Berger, p. 32) and on the margin of R. Lyra, 'quomodo ciuem Romanum ita te faciliter dicis qui pauper et abjectus uideris.' And I was born: *Ego autem et natus sum*. P. adds 'a citeseyn of Rome.'

29. *suld haue tormentit*: *torturi erant*. *he wist*: *rescivit*; Wy., 'he wiste ajen.'

30. *he wald wit*: *volens scire*.

## The xxiiij chaptr.

Act. xxiii. b. And Paule beheld into the consale, and said,  
 Brethir, I with al gude conscience haue leeuet be-  
 Jere. xx. a. foir God, till into this day. <sup>2</sup> And Anany, prince of  
 Joh. xviii. a. preestis, comandit to men that stude nere to him,  
 that thai suld strike his mouth. <sup>3</sup> Than Paule said to  
 Deutro. xvii. a. him, Thou quhitit wall, God strike thee; thou sittis,  
 and demys me be the law, and aganes the law  
 thou comandis me to be strikin. <sup>4</sup> And thai that  
 stude nere, said, Cursis thou the hieast preest of God?  
<sup>5</sup> And Paule said, Brethir, I wist nocht, that he is  
 prince of preestis; for it is writtin, Thou sal nocht  
 Exod. xii. d. curse the prince of thi pepile. <sup>6</sup> Bot Paule wist, that  
 Phil. iii. a. aa party was of Saduceis, and that vthir of Phariseis;  
 Act. iii. a., and he crijt in the counsale, Brethir, I am a Pharisie,  
 xxvi. a., and xxviii. c. the sonn of Phariseis; I am demyt of the hope and  
 of the aganerijsing of dede men. <sup>7</sup> And quhen he had  
 Mat. xxii. c. said this thing, dissensioun was made betuix the  
 Phariseis and the Saduceis, and the multitude was  
 Mar. xii. b. departit. <sup>8</sup> For Saduceis sais, that na rijsing agane of  
 Luc. xx. d. dedemen is, nouthir angel, nouthir spirit; bot Phariseis  
 knowlechis euir athir. <sup>9</sup> And a gret cry was made.  
 Actu. xxii. a. And sum of Phariseis raase up, and faucht, sayand, We  
 find nathing of euile in this man; quhat gif a spirit,  
 outhir ane angele spak to him? <sup>10</sup> And quhen gret  
 dissensioun was made, the tribune dred, or Paule

xxiii. 2. **strike**: Wy., P., 'smyte,' and similarly in ver. 3.

3. **God strike thee**: so P., apparently reading *percutiat*, but Vg., *percutiet*; codd. Gigas, Laud., and Lucifer, *percutere te incipiet Deus*. Wy., 'God schal smyte thee.' thou *sittis*: *et tu sedens*.

7. **was departit**: *soluta est*.

8. **euir athir**: P., 'euer eithir'; *utraq.* Wy., 'bothe.'

9. **raase up**: P., 'rosen vp'; Wy., 'rysinge vp,' probably reading *exurgentes* with St., codd. Fuld., Gigas. Vg., *surgentes*.

10. **or**: Wy., P., 'lest.'

suld be to drawne of thame ; and he comandit knychtis to ga doun, and to tak him fra the myddis of thame, and to lede him into castels. <sup>11</sup> And in the nycht followand the Lord stude nere to him, and said, Be thou stedfast ; for as thou has witnessit of me in Jerusalem, sa it behuvis thee to witnes alsa at Rome. <sup>12</sup> And quhen the day was cummin, sum of Iewis gaderit thame, and made a vow, and said, that thai suld nouthir ete nor drink, till thai slew Paule. <sup>13</sup> And thar war ma than fourtj men, that made this swering togiddir. <sup>14</sup> And thai went to the prince of preestis, and eldarmen, and said, with deuotioun we haue avowit, that we sal nocht taast ony thing, till we sla Paule. <sup>15</sup> Now tharfor mak ye this knawne to the tribune, with the consale, that he bring him furth to you, as gif ye suld knaw sum thing mair certanelie of him ; and we ar reddy to sla him, befor that he cum. <sup>16</sup> And quhen the sonn of Paulis sister had herd the aspijs, he com, and entrit into the castelis, and tald to Paule. <sup>17</sup> And Paule callit to him aan of the centuriounis, and said, Leid this yongngman to the tribune, for he has sum thing to schaw to him. <sup>18</sup> And he tuke, and led him to the tribune, and said, Paule, that is bundin, prait me to leid to thee this yongngman, that has sum thing to speke to the. <sup>19</sup> And the tribune tuke his hand, and yede with him on side halue, and askit him, Quhat thing is it, that

Act. xvi. b.  
and xviii. a.

F. 189 r.  
Ephe. iii. a.  
ii. ¶ Timo. ii.  
b.

xxiii. 10. suld be to drawne : *discerperetur.*

12. made a vow : *devoverunt se.*

13. swering togiddir : *conjuracionem.*

14. with deuotioun we haue avowit : *Devotione devovimus.*

15. mak ye this knawne : Wy., P., 'make 3e knowun' ; *vos notum facite.* ye suld knaw : *cognituri.* he cum : *appropiet ;* Wy., 'come ny3.'

16. And quhen : *Quod cum.* aspijs : *insidias.*

18. And he tuke : *Et ille quidem assumens.*

19. and yede with him on side halue : P., 'and wente with hym asidis half' ; *secessit cum eo seorsum.*

thou has to schaw to me? <sup>20</sup> And he said, The Iewis ar accordit to pray thee, that to morn thou bring furth Paule into the counsale, as gif thai suld inquire sum thing mair certanelie of him. <sup>21</sup> Bot beleue thou nocht to thame; for ma than fourtj men of thame waytis him, quhilk has avowit, that thai sal nouthir ete nor drink till thai sla him; and now thai ar reddi, abidand thi behecht. <sup>22</sup> Tharfor the tribune left the yongngman, and comandit, that he suld speke to naman, that he had made thir thingis knawn to him. <sup>23</sup> And he callit togiddir ii centuriounis, and he said to thame, Mak ye reddi ij<sup>e</sup> knychtis, that thai ga to Cesarie, and horsmen seuentj, and speirmen ij<sup>e</sup>, fra the thrid hour of the nycht. <sup>24</sup> And mak ye reddi ane hors, for Paule to ride on, to leid him saaf to Felix, the president. <sup>25</sup> For the tribune dred, or perauentur the Iewis wald tak him be the way, and sla him, and eftirwart he mycht be challanget, as he had takin money. <sup>26</sup> And wrate him a pistile, contening thir thingis, Claudius Lisis to the best Felix, president, greting. <sup>27</sup> This man that was takin

F. 189 v.  
Math. xxi. b.

xxiii. 20. The Iewis ar accordit : *Judeis convenit*. thai suld inquire : *inquisituri sint*.

21. waytis : Wy., P., 'aspient'; *insidiantur*. has avowit : *se devoverunt*. behecht : P., 'biheest'; *promissum*.

22. left : *dimisit*.

24. ane hors : so P., with codd. Colbertinus, Paris. *s. m.*, reading *jumentum*. But Vg., *jumenta*; Wy., 'iumentis, or hors.' him saaf : so Wy., P., reading *eum salvum* with Hent. and cod. Colbert.; but Vg. omits *eum*, with most authorities. Cod. Fuld. omits *salvum* but has *eum*.

25. For the tribune, &c. : this verse is not in any of the four Vg. codices or Laud. It is in Paris. *s. m.*, Wern., Gigas, Colbert., and in R. (down to *sustineret*) added on the margin. Lyra, 'non est de textu, nec in libris correctis.' be the way : so P., but there is nothing corresponding in Vg. or any authority. It is not in Wy., R., or V. he mycht be challanget : *ipse . . . calumniam sustineret*. as he had takin : *tanquam accepturus*.

26. And wrate him : so P., reading *Scribens ei* with St., Sixt., codd. Fuld., Paris., Wern., and R. Hent., Clem. omit *ei*.

of the Iewis, and began to be slane, I com vpon thame with myn hoost, and delyuirit him fra thame, quhen I knew that he was a Romane. <sup>28</sup> And I wald wit the cause, quhilk thai puttit aganes him; and I led him to the consale of thame, <sup>29</sup> And I fand that he was accusit of questiounis of thar law, bot he had na crime worthi the dede, outhir bandis. <sup>30</sup> And quhen it was tald me of the spijs, that thai arrayit for him, I send him to thee, and I warnit alsa the accusaris, that thai say (a) at thee. Fair wele. <sup>31</sup> And sa the knychtis, as thai war comandit, tuke Paule, and led him be nycht into Antipatridem. <sup>32</sup> And in the day following, quhen the horsmen war left, that suld ga with him, thai turnit agane to the castelis. <sup>33</sup> And quhen thai com to Cesarie, thai tuke the pistile to the president, and thai set alsa Paule befor him. <sup>34</sup> And quhen he had red, and askit, of quhat province he was, and knew that he was off Cilicie, <sup>35</sup> I sal here thee, he said, quhen thin accusaris cummis. And he comandit him to be kept in the tolbutth of Herode.

Act. xxii. c.

Dent. xvii. a.

(a) After say, fair wele deleted.

xxiii. 27. and began to be slane: so P., but Wy., 'and bigynnyng for to be slayn of hem'; *et incipientem interfici ab eis*. Nis. follows P. in connecting the last two words with *eripui*.

28. And I wald wit: *Volensque scire*.

29. na crime: so Wy., P., reading *nullum . . . crimen* with Sixt., on slight authority. Clem., with cod. Demid. and R., has *nihil . . . criminis*; St., Hent., with codd. Amiat., Fuld., Tolet., Laud., read *nihil . . . crimen*.

30. of the spijs: P., 'of the aspies'; *de insidiis*. thai say at thee: *dicant apud te*.

32. quhen the horsmen war left: *dimissis equitibus*. that suld ga: so P., but Wy., correctly, 'that thei schulden go'; *ut irent*.

33. tuke: *tradidissent*.

35. tolbutth: P., 'moot halle'; Wy., 'pretorie, or moote halle.' Vg., *in pratorio*.



## xxiii chapt.

Actu. xxiii.  
a. and xxv. c.

Act. xxi. d.

F. 190 r.

Ande eftir five dais, Anany, prince of preestis, com doun with sum eldarmen, and Terculle, a fair spekar, quhilk went to the president aganis Paule. <sup>2</sup> And quhen Paule was summonit, Terculle began to accuse him, and said, Quhen in mekile pece we do be thee, and mony thingis ar amendit be thi wisdom, <sup>3</sup> Euir-mare and euiry quhare, thou best Felix, we haue resauet with al doing of thankingis. <sup>4</sup> Bot or per-auentur I tarie thee langare, I pray thee, schortlie here me for thi meeknes. <sup>5</sup> We haue fundin this wickitman stering dissensioun to al Iewis in al the warld, and auctour of dissensioun of the sect of Nazarenes; <sup>6</sup> And he alsa enforcit to defoule the tempile; quham alsa we tuke, and wald deme, eftir our law. <sup>7</sup> Bot Lysias, the tribune, com with gret strenth abone, and delyuirit him fra our handis; <sup>8</sup> And comandit his accusaris to cum to thee, of quham thou demyng, may know of al thir thingis, of quhilk we accuse him. <sup>9</sup> And Iewis puttit to, and said, that thir thingis had thame sa. <sup>10</sup> And Paule ansuerde, quhen the president grauntit him to say, Of mony yeris I know thee, that thou art domesman to

xxiv. 1. **a fair spekar**: so P., but Wy., 'sum oratour, or fair speker, or avocat'; *quodam oratore*. **Terculle**: so Wy., P.; Vg., *Tertullo*. R., *Tercullo*.

**2. we do be thee**: *agamus per te*; Rh., 'we live . . . by thee.' **wisdom**: *providentiam*; Wy., 'prouydence, or wysdom.'

**4. me**: Wy., P., 'vs'; *nos*.

**5. this wickitman**: *hunc hominem pestiferum*; Wy., 'this man beringe venym, or pestilence.' **dissensioun**: so Wy., P., but Vg., with all authorities, *seditiones*. V. has *seditionem*.

**6. enforcit**: *comatus est*.

**7. com . . . abone**: *Superveniens*.

**9. And Iewis puttit to**: *Adjecerunt autem et Judai*.

**10. I know thee, that thou art domesman**: *te esse judicem . . . sciens*.

this folk, and I sal do eneuche for me with gude resoun. <sup>11</sup>For thou may know, for to me ar nocht mare than xii dais, sen I com vp to wirschip in Jerusalem; <sup>12</sup>And nouthir in the tempile thai fand me disputand with ony man, nouthir makand concours of pepile, nouthir in synagogis, nouthir in citee, <sup>13</sup>Nouthir thai may preue to thee, of the quhilkis thingis thai accuse me. <sup>14</sup>Bot I knowleche to thee this thing, that eftir the sett quhilk thai say herresie, sa I serue to God the fadir, and I beleue to althingis that ar writtin in the law and prophetis; <sup>15</sup>And I haue hope in God, quhilk thai thame self abidis, the aganerijsing to cummand of iust men and wickit. <sup>16</sup>In this thing I studie without hurting to haue conscience to God, and to men euirmare. <sup>17</sup>Bot eftir mony yeris, I com to do almousdedis to my folk, and offringis, and avowis; <sup>18</sup>In quhilk thai fand me purifijt in the tempile, nocht with cumpany, nouthir with noise. And thai tuke me, and thai crijt, and said, Tak away our enemy. <sup>19</sup>And sum Iewis of Asie, quhilk it behuivit to be now present at thee,

Act. xxi. d.

Math. x. d.  
Mar. viii. c.  
Luc. xii. c.

Exod. iii. a.

Act. xxiii. a.

Roma. xv. d.

ii. Cor. ix. a.  
Act. xxi. c.

xxiv. 10. I sal do eneuche, &c.: *bono animo pro me satisfaciam*. Rh., 'I will with good courage answer for myself.'

12. concours of pepile: *concursum . . . turba*.

14. to God the fadir: so Wy., P., reading *Deo patri* with cod. Tolet. Hent. has *patri Deo meo* with codd. Amiat., Fuld., Demid., and the Vienna Fragments; codd. Laud., Gigas, *patri deo*; cod. Sangerm. 86, *patri Deo meo*. St., Sixt., Clem., *Patri et Deo meo*.

15. quhilk thai: P., 'whiche also thei'; *quam et hi*. to cummand: *futuram*. Vv. 14, 15: Gau (p. 69), 'I trow al thingis quhilk ar vritine in ye law and in ye prophetis and i traist in God yat ye deid sal risz wp agane baith euil and guid.'

16. I studie: *et ipse studeo*. hurting: *offendiculo*.

17. mony: *plures*; Wy., 'mo.' avowis: *vota*.

18. noise: *tumultu*. And thai tuke, &c.: so Wy., P., reading with St., Sixt., codd. Paris. s. m., Wern., R., and V., *et apprehenderunt me clamantes et dicentes: Tolle inimicum nostrum*. The passage is not in Hent., Clem., the four Vg. codices, Gigas, or Laud.

and accuse, gif thai had any thing aganes me,  
<sup>20</sup> Outhir thir thame self say, gif thai fand in me any  
 thing of wickitnes, sen I stand in the consale, <sup>21</sup> Bot  
 aanly of this voce, be quhilk I crijt standing amang  
 Act. xxiii. a. thame, For of the aganerijsing of dede men I am  
 demyt this day of you. <sup>22</sup> Suthelie Felix dilayit  
 thame, and knew maast certanely of the way, and  
 said, Quhen Lisias, the tribune, sal cum down, I sall  
 here yow. <sup>23</sup> And he comandit to a centurioun to  
 Jere. xxxix. c. kepe him, and that he had rest, nouthir to forbid  
 Act. xxvii. a. any man to mynister of his awne things to him.  
 ande xxviii. b. <sup>24</sup> And eftir sum dais Felix com down, with Druzille  
 his wijf, that was a Iewes, and callit Paule, and  
 herde of him the faith that is in Crist Jesu. <sup>25</sup> And  
 quhile he disputit of richtuisnes, and of chastitee, and  
 of dome to cum, Felix was made trimbiland, and  
 ansuerde, That pertenis now, ga; bot in tyme couen-  
 able I sal call thee. <sup>26</sup> Alsa he hopet, that money  
 F. 190 v. suld be gevin to him of Paule; for quhilk thing oft  
 he callit him, and spak with him. <sup>27</sup> And quhen twa  
 yeris war fillit, Felix take a successour, Portius  
 Actu. xxv. c. Festus; and Felix wald geue grace to the Iewis, and  
 left Paule bundin.

xxiv. 20. *thir thame self*: *hi ipsi*. *sen I stand*: *cum stem*;  
 Rh., 'forasmuch as I stand.'

22. *dilayit*: *distulit*. *and knew maast certanely*: *certissime  
 sciens*; RV., 'having more exact knowledge.'

23. *and that he had rest*: *et habere requiem*.

24. *com down*: P., 'cam'; *veniens*. *in Crist Jesu*: so P.,  
 with cod. Gigas and the Vienna Fragments, *in christo ihesu*; Fuld.,  
*in ihesu christo*. Vg., *in Christum Jesum*; Wy., 'into Jhesu  
 Crist.'

25. *That pertenis now*: *Quod nunc attinet*; Rh., 'For this  
 time.'

27. *and Felix wald*: *Volens autem* . . . *Felix*.

## The xxv chapture.

Tharfor quhen Festus com into the prouince, eftir the thrid day he went up to Jerusalem fra Cesarie. <sup>2</sup> And the princis of preestis, (a) and the worthiest of the Iewis went to him aganes Paule, and prait him, <sup>3</sup> And askit grace aganes him, that he suld comande him to be led into Jerusalem; and thai settit aspijs to sla him in the way. <sup>4</sup> Bot Festus ansuerd, that Paule suld be kept in Cesarie; suthlie that he himself suld procede mare ausitlie. <sup>5</sup> Tharfor he said, Thai that in you ar mychtj, cum down togiddir; and gif ony crime is in the man, accuse thai him. <sup>6</sup> And he duelt amang thame na mair than viij or x dais, and com down to Cesarie; and that vthir day he sat for domesman, and comandit Paule to be broucht. <sup>7</sup> And quhen he was broucht furth, Iewis stude about him, quhilkis com down fra Jerusalem, puttand aganes him mony and greuouse causis, quhilkis thai mycht nocht preve. <sup>8</sup> For Paule yeldit resoun in al thingis, That nowthir aganes the Iewis, nouthir aganes the temple, nowthir aganes the emperour, I synnit ony

Act. xxiii. b.  
and xxviii. c.

(a) After *preestis*, of deleted.

xxv. 2. the worthiest: *primi*.

3. And askit grace: *Postulantes gratiam*; Rh., 'requesting favour.'

4. suthlie that he, &c.: so P., and Wy., still more strangely, 'him sothly to goynge forth more rypeli, or hasteli.' Vg., *se autem maturius profecturum*; Rh., 'and that he would very shortly go thither.'

6. for domesman: *pro tribunali*, and so in ver. 17.

7. puttand aganes him: *obicientes*.

8. For Paule, &c.: *Paulo rationem reddente*; no authority for Purvey's 'in alle thingis.' Wy., 'Sothli Poul zeldinge resoun,' adds *autem* with most authorities. aganes the Iewis: P. 'agens the lawe of Jewis'; *in legem Judæorum*. aganes the emperour: *in Casarem*, and so in the following verses.

thing. <sup>9</sup> Bot Festus wald do grace to the Iewis, and ansuerde to Paule, and said, Will thou ga up to Jerusalem, and thare be demyt of thir thingis befoire me? <sup>10</sup> And Paule said, At the dome place of the emperour I stand, quhar it behuvis me to be demyt. I haue nocht noyit the Iewis, as thou knawis wele. <sup>11</sup> For gif I haue noyit, outhir done onything worthi dede, I forsake nocht to dee; bot gif nathing of tha is, that thai accuse me, naman may geue me to thame. I appele to the emperour. <sup>12</sup> Than Festus spak with the consale, and ansuerde, To the emperour thou has appetit, to the emperour thou sal ga. <sup>13</sup> And quhen sum dais war passit, Agrippa king, and Beronice, com down to Cesarie, to welcum Festus. <sup>14</sup> And quhen thai duelt thare mony dais, Festus schewit to the king of Paule, and said, A man is left bundin of Felix, <sup>15</sup> Of quhilk, quhen I was at Jerusalem, princis of preestis and the eldermen of Iewis com to me, and askit dampnatioun aganes him. <sup>16</sup> To quhilkis I ansuerde, That it is nocht consuetude to Romanis, to dampne ony man, befoir that he that is accusit haue his accuseris present, and tak place of defending to put away the crimes, that ar put aganes him. <sup>17</sup> Tharfor quhen thai com to giddir hiddir, without ony dilay, in the day folowand, I sat for domesman, and comandit the man

F. 191 r.

Act. xxiii.  
a. c. and  
xxv. a.

Deut. xvii. a.

xxv. 10. At the dome place: *Ad tribunal.* quhar: so Wy., P., reading *ubi* as in Hent., codd. Amiat., Laud., Paris. Vg., *ibi*.

11. I forsake nocht: *non recuso.*

13. to welcum: *ad salutandum.*

15. dampnatioun: *damnationem.*

16. consuetude: Wy., P., 'custom.' tak place: *locum* . . . accipiat; RV., 'have had opportunity.' to put away the crimes: *ad ablucenda crimina*; Wy., 'for to waysche away crymes.' that ar put aganes him: so P., underlining '*hym*'; Wy., 'that ben putt ajens,' both reading *quæ obijciuntur*. St., Sixt., with R. and V., read *quæ ei obijciuntur*; cod. Wern., *quæ ei obiciunt*. Hent., Clem., with the authorities generally, omit the clause.

to be brought. <sup>18</sup> And quhen his accuseris stude, Act. xxiii. d.  
 thai said na cause, of quhilk thingis I had suspitioun  
 of euile. <sup>19</sup> Bot thai had aganes him sum questiounns  
 of thare vane wirschiping, and of aan Jesu dede,  
 quham Paule affermyt to leue. <sup>20</sup> And I doutit of  
 sic manir questiounns, and said, Quhethir he wald ga  
 to Jerusalem, and thar to be demyt of thir thingis?  
<sup>21</sup> Bot for Paule appellit, that he suld be kept to  
 knawing of the emperour, I comandit him to be  
 kept, till I send him to the emperour. <sup>22</sup> And  
 Agrippa said to Festus, I my self wald here the  
 man. And he said, To morn thou sal here him.  
<sup>23</sup> And on that vthir day, quhen Agrippa and  
 Beronice com with gret desire, and entrit into the  
 auditorie, with tribunes and the principale men of  
 the citee, quhen Festus bad, Paule was brought.  
<sup>24</sup> And Festus said, King Agrippa, and almen that  
 ar with vs, ye se this man, of quham al the mul-  
 titude of Iewis prait me at Jerusalem, and askit,  
 and crijt, that he suld leue na langare. <sup>25</sup> Bot I

xxv. 18. And quhen his accuseris stude: *De quo, cum stetis-*  
*sent accusatores.*

19. vane wirschiping: *superstitione.*

20. And I doutit: *Hasitans autem ego.* of sic manir  
 questiounns: P., 'of sicche maner questioun'; *de hujusmodi*  
*quastione.* But four MSS. of P. have the plural, and cod. Gigas  
 actually reads *questionibus.*

21. knawing: *cognitionem.*

22. I my self wald: *Volebam et ipse.*

23. with gret desire: so P.; *multa ambitione.* Wy., 'with  
 moche ambicioun, or pryde of staat.' P. follows the Gloss, 'Id  
 est multa turba ambiente eos, vel cum multo desiderio Paulum  
 audiendi'; Wy. is with Lyra, 'id est cum multo apparatu &  
 cultura vestium.' auditorie: *auditorium*; Rh., 'hall of  
 audience.'

24. said: so Wy., P., reading *dixit* as in codd. Amiat., Fuld.,  
 Demid., and R. Vg., *dicat.* this man: so P., reading *hunc*  
*hominem* as in St., Sixt.; cod. Gigas, *hunc uirum.* But Wy.,  
 'this,' translating *hunc* as read by Hent., Clem., with most authori-  
 ties. prait me: *interpellavit.* that he suld: *oportere eum.*

Act. xxiii. b.  
ande xxv. c.

F. 191 v.

fand, that he had done nathing worthi of dede; and I deme to send him to the emperour, for he appetit this thing. <sup>26</sup> Of quhilk man I haue nocht certane, quhat thing I sal write to the lord. For quhilk thing I brocht him to you, and maast to thee, thou king Agrippa, that quhen asking is made, I haue quhat I sal write. <sup>27</sup> For it is sene to me without resoun, to send a bundin man, and nocht to signifie the cause of him.

### The xxvi chaptur.

And Agrippa said to Paule, It is suffrit to thee, to spek (a) for thi self. Than Paule held furth the hand, and began for to yelde reson. <sup>2</sup> Of al thingis, in quhilk I am accusit of the Iewis, thou king Agrippa, I gesse me blessit at thee, quhen I sal defend me this day; <sup>3</sup> Maast for thou knawis al thingis that ar amang Iewis, consuetudis and questiouns. For quhilk thing, I beseke, here me pacientlie. <sup>4</sup> For al Iewis that befor knew me fra the beginnyng, knew my lif fra youth; <sup>5</sup> That fra the begynnyng was in my folk in Jerusalem, gif thai will bere witnessing, that be the

(a) *spek* written above *say* deleted.

xxv. 25. **and I deme**, &c.: *Ipsa autem hoc appellante ad Augustum, iudicavi mittere*; Rh., 'But forasmuch as he himself appealed to Augustus, I have determined to send him.' The codices have *iudicavi*, but in R. it has been corrected out of *iudico*.

26. **I brocht**: *produxi*. **quhen asking is made**: *interrogatione facta*.

27. **the cause**: so Wy., P., reading *causam* with codd. Tolet., Gigas. Vg., *causas*.

xxvi. 2. **at thee**: wrongly collocated by Wy., P. Vg., *apud te cum sim defensurus*; Rh., 'for that I am to defend myself . . . before thee.'

3. **Maast for**, &c.: *Maxime te sciente omnia qua*, as read by St., cod. Amiat., and R.; cod. Demid., *Sciente te maxime omnia qua*; Fuld., *Maxime et te sciente omnia qua*. But Vg., with cod. Tolet., *et qua*. **consuetudis**: P., 'customs'; *consuetudines*.

maast certan sect of our religioun, I leeuit a Pharisee.

<sup>6</sup> And now for the hope of repromyscioun, that is made to our fadris of God, I stand subiect in dome; Act. xxiii. a.  
Phil. iii. a.

<sup>7</sup> In quhilk hope our xii lynages seruyng nycht and day hopes to cum; of quhilk hope, sir king, I am Gene. iii. c.  
ande xii. c.

accusit of the Iewis. <sup>8</sup> Quhat vnbeleefull thing is demyt at you, gif God raasis dedemen? <sup>9</sup> And suthlie I gessit, that I aucht do mony contrarie thingis Deut. xviii.  
c.  
Psal. xv. b.  
Joh. xi. c.

aganes the name of Jesu Nazarene. <sup>10</sup> Quhilk thing als a I did in Jerusalem, and I enclosit mony of Act. viii. a.,  
ix. a., ande  
xxii. a.

sanctis in presoun, quhen I had takin power of the princis of preestis. And quhen thai war slane, I broucht the sentence. <sup>11</sup> And be al synagogis oft I punysit thame, and constrenyeit to blasphemie; and mare I wox wod aganes thame, and persewit into alien citeis. <sup>12</sup> Quhilk, the quhile I went to Damask, with power and suffring of princis of preestis, <sup>13</sup> At mydday, in the way I saw, sir king, that fra heuen licht schaan about me, passing the schynnyng of the sonn, and about thaim that war togiddir with me. <sup>14</sup> And quhen we all hadde fallin down to the erde, I herd a voce saying to me in Hebrew tonng, Saule, Saule, quhat persewis thou me? It is hard to thee to spurn aganes the prick. <sup>15</sup> And I said, Quha art

xxvi. 5. *maast certan*: *certissimam*; RV., 'straitest.'

6. *for the hope*: *in spe*; Wy., 'in the hope.' *subject in dome*: *judicio subjectus*.

7. *In quhilk hope*: so Wy., P., reading *in qua* with Hent., codd. Amiat., Fuld., Tolet. P. supplies '*hope*.' But Vg., *in quam*. *lynages*: *tribus*. *sir king*: *rex*.

8. *Quhat vnbeleefull thing, &c.*: *Quid incredibile judicatur apud vos*; RV., 'Why is it judged incredible with you?'

9. *gessit*: *existimaveram*.

10. *I broucht the sentence*: *detuli sententiam*; Wy., 'I ȝaf the sentence.' RV., 'I gave my vote against them.'

11. *I wox wod*: *insaniens*. *into*: *usque in*.

12. *Quhilk*: Wy., P., 'In whiche'; *in quibus*. Rh., 'Among which things.' AV., 'Whereupon.' *suffring*: *permissu*.

14. *to spurn*: P., 'to kicke.'



thou, Lord? And the Lord said, I am Jesus, quham thou persewis. <sup>16</sup> Bot rijse up, and stand on thi feet. For quhy to this thing I apperit to thee, that I ordane thee mynister and witnesse of tha thingis that thou has seen, and of tha quhilk I sall schaw to thee. <sup>17</sup> And I sal delyuir thee fra pepilis and folkis, to quhilkis now I send thee, <sup>18</sup> To open the een of thame, that thai be conuertit fra mirknes to licht, and fra power of Sathanas to God, that thai tak remyscioun of synnis, and part amang sanctis, be faith that is in me. <sup>19</sup> Quharfor, sir king Agrippa, I was nocht vnbeleefull to the heuenlie visioun; <sup>20</sup> Bot I tald to thame that ar at Damask first, and at Jerusalem, and be al the cuntre of Judee, and to hethin men, that thai suld do pennance, and be conuertit to God, and do worthi werkis of pennance. <sup>21</sup> For this cause Iewis tuke me, quhen I was in the temple, to sla me. <sup>22</sup> Bot I was helpit be the help of God into this day, and stand, witnessing to lesse and to mare. And I say nathing ellis than quhilk thingis the prophetis and Moyses spake that sal cum, <sup>23</sup> Gif

Euseb. ix. a.

F. 198 r.

Act. ii. d.,  
iii. c., and  
xvii. e.

xxvi. 16. For quhy: *enim*. quhilk: P., 'in whiche'; *quibus*; but three MSS. of P. have 'whiche' as in Nis. Wy., 'In whiche I schal apeere to thee.'

17. And I sal delyuir thee: *Eripiens te*. fra pepilis: so Wy., P., reading *de populis* with St., Hent., Sixt., codd. Amiat., Tolet., and R. But Clem., *de populo*, with codd. Fuld., Demid., and Laud. Cod. Gigas has *de plebe*. to quhilkis: *in quas*.

18. mirknes: P., 'derknesse'; Wy., 'derknessis'; *tenebris*. part: *sortem*; Wy., 'sort, or part.'

19. vnbeleefull: *incredulus*.

20. I tald: *annunciabam*; Wy., 'I schewide, or tolde.'

21. tuke me . . . to sla me: so P., but Vg., *me . . . comprehensum tentabant interficere*, and all authorities have *tentabant*. Wy., reading *volentes me interficere* as in St., Hent., cod. Wern., Lyra, and R., translates, 'temptiden me takyn to . . . willinge for to sle me.' Rh., 'apprehending me, attempted, meaning to kill me.'

22. Bot I was helpit, &c.: *Auxilio autem adjutus Dei usque in hodiernum diem sto*. that sal cum: *futura esse*.

Crist is to suffir, gif he is the first of aganerijsing of dedemen, that sal schaw licht to the pepile and to hethinmen. <sup>24</sup>Quhen he spak thir thingis, and yeldit resoun, Festus said with gret voce, Paule, thou art wod; mony lettres turnis thee to wodnes. <sup>25</sup>And Paule said, I am nocht wod, thou best Festus, bot I speke out the wordis of treuth and of sobirnes. <sup>26</sup>For als the king, to quham I speke stedfastly, wate of thir thingis; for I deme, that nathing of thir is hidde fra him; for nouthir in a nowk was oucht of thir thingis done. <sup>27</sup>Beleues thou, king Agrippa, to prophētis? I wate that thou beleues. <sup>28</sup>And Agrippa said to Paule, In litil thing thou counsalis me to be made a cristin man. <sup>29</sup>And Paule said, I desire anentis God bathe in litil and in gret, nocht aanly thee, bot al thir that heris, this day to be mad sic as I am, except thir bandis. <sup>30</sup>And the king raase up, and the president, and Beronice, and thai that sat nere to thane. <sup>31</sup>And quhen thai went away, thai spak togiddir, and saide, That this man has nocht done ony thing worthi dede, nouthir bandis. <sup>32</sup>And Agrippa said to Festus, This man mycht be delyuirit, gif he had nocht appelit to the emperour.

Joh. xviii. c.

i. Cor. vii. a.

Actu. xxiii.  
b. and xxv.  
d.

xxvi. 23. *Gif Crist is to suffir: Si passibilis Christus; P. supplies 'is.'*

24. *thou art wod: P., 'thou maddist'; Wy., 'thou maddist, or wexist wood.' Vg., Insanis.*

25. *I am nocht wod: P., 'Y madde not.'*

26. *For als the king . . . wate: Scit enim de his rex; but Wy., P. apparently read et rex. to quham I speke stedfastly: ad quem et constanter loquor, but St., R. omit et. Cod. Paris. has ad quem hæc constanter loquor; Laud., apud quem etiam fiducialiter loquor; Flor., apud quem loquor. in a nowk: P., 'in a cornere'; in angulo.*

28. *In litil thing: In modico. Rh., 'a little.' RV., 'With but little persuasion.'*

29. *sic as I am: tales qualis et ego sum; Wy., 'suche what manere and I am.'*

32. *mycht be delyuirit: Dimitti poterat.*

## xxvii chapter.

Bot as it was demyt him to schip into Italie, thai betak Paule with vthir keparis to a centurion, be name Julius, of the cumpany of knyghtis of the emperour. <sup>2</sup> And we went up into the schip of Adrumetis, and began to saile, and war about the placis of Asie, quhile Aristarche of Macedonie, Thesalonyce, duelt still with vs. <sup>3</sup> And the day folowing, we com to Sidone; and Julius tretit curtaslie Paule,

Coll. iii. a.

F. 19a v.

xxvii. 1. Bot as it was demyt: *Ut autem iudicatum est.* AV., 'And when it was determined.' him to schip . . . thai betak Paule: so Wy., P., but Vg., *navigare eum . . . et tradi Paulum*; Rh., 'that he should sail . . . and that Paul should be delivered.' The codices offer remarkable variations here, but Wy., P. seem to have followed the Gloss, 'In Græco: *Ut iudicatum est nos navigare in Italiam, tradiderunt Paulum, &c.*' which derives from Beda, *Retractiones*, and therefore represents the reading of cod. Laud., at this place defective. The Vienna Fragments and ood. Demid. have *tradidit*; Paris., *tradidit*; Gigas, *assignavit*. keparis: P., 'kepers.' but Vg., *custodiis*; Wy., 'kept.' Rh., 'prisoners.' Lyra, 'i. uinctis uel in custodia detentis.' of the cumpany, &c.: *cohortis Augusta*.

2. Adrumetis: Wy., P., 'Adrymetis.' and began to saile: so P., reading *incipientes navigare* as in Vg. and R.; but St., correctly, *incipientem navigare* with cod. Amiat., going with *navem*. So cod. Gigas, *quæ in locis Asiae nauigatura erat*; Vienna Fragments, *quæ nauigatura erat in asiae loca*; cod. Flor., *cum coepissemus navigare ascendimus in navem Adrumetinam.* and war: P., 'and weren borun'; Wy., 'baren vp.' Vg., *sustulimus*; Rh., 'loosed from the land.' Lyra, 'sustulimus i. a terra retraximus ad altitudinem maris.' about the placis of Asie: wrongly connected by Wy., P., and Nis. with *sustulimus*; it belongs to *navigare*. RV., 'And embarking in a ship of Adramyttium which was about to sail unto the places on the coast of Asia. we put to sea.' quhile Aristarche, &c.: *perseverante nobiscum Aristarcho.* Thessalonyce: P., 'Tessalonycence'; *Thessalonicensi*.

3. curtaslie: P., 'curteisli'; *humane*. Wy., 'manly, or kurtleysly.'

and suffrit to ga to freendis, and do his nedis. <sup>4</sup> And Actu. xxiii.  
c. ande  
xxviii. b. quhen we remouet frathyn, we vndirsailit to Cypre, for that windis war contrarie. <sup>5</sup> And we sailit in the see of Silicie, and Pamphilie, and com to Lystris, that is Licie. <sup>6</sup> And thar the centurion fand a schip of Alexandrie, sailing into Italie, and puttit vs our into it. <sup>7</sup> And quhen in mony dais we sailit slawlie, and vnethis com aganes Guydoun, for the wind lettit vs, we sailit to Crete, besides Salomona. <sup>8</sup> And vnethis we sailit besides, and com into a place, that is callit of gude hauen, to quham the citee Thalassa was nere. <sup>9</sup> And quhen mekile tyme was passit, and quhen sailing than was nocht sickir, for that fasting was passit, Paule confortit thame, <sup>10</sup> And said to thame, Men I se that sailing beginnis to be with wrang and mekile harme, nocht aanly of the charge and of the schip, bot alsa of our lyues. <sup>11</sup> Bot the centurion beleuet mare to the gouernour, and to the lord of the schip, than to thir thingis that war said of Paule. <sup>12</sup> And quhen the hauen was nocht able to duell in wintir, ful mony ordanit connsale to saile

xxvii. 3. do his nedis : *curam sui agere*. AV., 'to refresh himself.'

4. we vndirsailit to Cypre : *subnavigauimus Cyprum*.

5. Licie : so Wy., P., but Vg., *Lycia*; AV., 'a city of Lycia.'

6. puttit vs our : *transposuit nos*.

7. vnethis : Wy., P., 'vnnethe'; *vix*. Guydoun : P., 'Guydum'; *Gnidum*.

8. besides : *juxta*. of gude hauen : *Boniportus*; Rh., 'Good-havens.' nere : P., 'niȝ.'

9. than : so P., but Vg., *jam*; Wy., 'now.' for that fasting was passit : *eo quod et jejunium jam præteriisset*, but St., Hent., Sixt., with codd. Fuld., Tolet., and R., omit *et*. RV., 'because the Fast was now already gone by.'

10. with wrang : *cum injuria*; Rh., 'with hurt.' of the charge : *oneris*.

11. to the gouernour : *gubernatori*. to the lord of the schip : *nauclero*; AV., 'the owner of the ship.'

12. able to duell in wintir : *aptus . . . ad hiemandum*. ful mony ordanit connsale : *plurimi statuerunt consilium*; AV., 'the more part advised.'

frathyn, gif on ony manir thai mycht cum to Phenyce, to duell in wintir at the hauen of Crete, quhilk behaldis to Affric, and to Chorum. <sup>13</sup> And quhen the south blew, thai gessit thaim to hald purpos; and quhen thai had remouet fra Asson, thai sailit to Crete. <sup>14</sup> And nocht mekile eftir, the wind Typhonye, that is callit north cest, was aganes it. <sup>15</sup> And quhen the schip was rauisit, and mycht nocht enforce aganes the wind, quhen the schip was gevin to the blawingis of the wind, we war born <sup>16</sup> With cours into ane ile, that is callit Cauda; and vnethe we mycht get a litil bote. <sup>17</sup> And quhen this was taan up, thai vsit helpis, belting togiddir the schip; and dredde, or

xxvii. 12. gif on ony manir, &c.: *si quomodo possent, devenientes Phoenicem, hiemare, portum Crete*; Rh., 'if by any means they might, coming to Phoenice, winter there, a haven of Crete.' Chorum: so Wy., but P., 'Corum.' Vg., *Corum*.

13. thai gessit thaim to hald purpos: *astimantes propositum se tenere*. thai had remouet: so P.; *sustulissent*; Wy., 'thei hadden takun vp.' thai sailit to Crete: so Wy., P., for *legebant Cretam*; RV., 'sailed along Crete, close in shore.' Mammothrectus, 'Legebamus .i. nauigabamus .v. Fur aurum uirgo flores mare nautaque libros Clericus equiuoce singula quisque legit.' The Vienna Fragments have *sublegebant*; cod. Flor., *sublegebamus*; Gigas, *colligebant*; Tolet., *sublevabant*. Lyra, 'legebant Cretam .i. nauigio transsibant ab ea recedentes.'

14. Typhonye: Wy., 'Tiffonyk'; P., 'Tifonyk'; *Typhonicus*. was aganes it: *misit se contra ipsam*; Wy., 'sente him agens it.' Rh., 'drove against it.'

15. rauisit: P., 'rauyschid'; *arrepta*. enforce: *conari*; Rh., 'make way.' quhen the schip, &c.: *data nave flatibus, ferebamur*; Rh., 'giving up the ship to the winds, we were driven.' But P., followed by Nisbet, ineptly connects *ferebamur* with the next sentence.

16. With cours into ane ile: *In insulam autem quandam decurrentes*. Cod. Tolet. omits *autem*. Cauda: Wy., P., 'Canda.' Vg., *Cauda*; but Hent., *Clauda*. and vnethe, &c.: *potuimus vix obtinere scapham*; RV., 'we were able, with difficulty, to secure the boat.'

17. helpis: *adjutoriis*. belting togiddir: P., 'girdinge togidere'; *accingentes*. and dredde, &c.: *timentes ne in Syrtim inciderent, summisso vase sic ferebantur*; RV., 'and,

perauentur thai suld fall in to (a) sandy places. And quhen the vessel was vndirset, sa thai war born. <sup>18</sup> And for we war thrawn with strang tempest, in the day folowing thai made casting out: <sup>19</sup> And the thrid day with thar handis thai kest away the jnstrumentis of the schip. <sup>20</sup> And quhen the sonn nouthir sternis war sene be mony dais, and tempest nocht litil nerit, than al the hope of our hele was done away, <sup>21</sup> And F. 193 r. quhen mekile fasting had bene, than Paule stude in the myddis of thame, and said, O! men, it behuivit, quhen ye herd me, nocht to haue taan away the schip fra Crete, and get this wrang and casting out. <sup>22</sup> And now I connsale you to be of good connfort, for tynsele of na persoun of you salbe, out tak of the schip. <sup>23</sup> For ane angel of God, quhais I am, and Act. xxv. b. to quham I serue, stude nere to me in this nycht, and said, <sup>24</sup> Paule, drede thou nocht; it behuivis thee to stand befor the emperour. And lo! God has gevin to thee all that ar in the schip with thee. <sup>25</sup> For quhilk thing, ye men, be ye of gude confort; for I beleue to my God, that sa it salbe, as it is Act. xxviii. a. said to me. <sup>26</sup> And it behuivis vs to cum into sum

(a) to added above the line.

fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.' P. divides the sentence and misses the sense. For *summisso vase*, Wy. gives 'the vessel vndirsent.' The Vienna Fragments read *depositis velis ferebantur*.

xxvii. 18. **we war thrawn**: P., 'we weren throwun'; *nobis jactatis*. **casting out**: *jactum*.

19. **the jnstrumentis**: *armanienta*; Rh., 'tacklings.'

20. **nerit**: P., 'neijede'; *imminente*. AV., 'lay on us.' **hele**: P., 'helthe'; *salutis*.

21. **quhen ye herd me**: *audito me*. P. misses the sense; AV., 'ye should have hearkened unto me, and not have loosed from Crete.' **and get this wrang and casting out**: *lucrique facere injuriam hanc, et jacturam*.

22. **tynsele**: P., 'los'; *amissio*.

25. **is said**: *dictum est*.

ile. <sup>27</sup> Bot eftirwart that in the xiiii day the nycht com on vs sailing in the staany see, about mydnycht the schipmen supposit sum cuntre to appere to thame. <sup>28</sup> And thai kest down a plummet, and fand xx paces of deepnes. And eftir a litil thai war departit frathyn, and fand xv paces. <sup>29</sup> And thai dredd, or perauentur we suld haue fallin into scharp places; and fra the last part of the schip thai send iiii anchris, and desiret that the day had bene cummin. <sup>30</sup> And quhen the schipmen soucht to fle fra the schip, quhen thai had send a litil boot into the see, vndir colour as thai suld begin to streke furth the anchoris fra the formare part of the schip, <sup>31</sup> Paule said to the centurion and to the knychtis, Bot thir duell in the schip, ye may nocht be made saaf. <sup>32</sup> Than knychtis cuttit away the cordis of the litil boot, and suffrit it to fall away. <sup>33</sup> And quhen the day was cummin, Paule prait almen to tak mete, and said, The fourtenit day this day ye abide, and duellis fasting, and takis nathing. <sup>34</sup> Quharfor I pray you to tak mete, for your hele; for of nane of you the haire of the hede sal perise. <sup>35</sup> And quhen he had said thir thingis,

Math. x. d.  
Luc. xii. a.

Mar. vi. a.  
ande viii. a.

xxvii. 27. *eftirwart that, &c.*: *posteaquam quartadecima nox supervenit.* in the staany see: so Wy., P. Vg., in *Adria*. Glossa, 'Aliter *Adria* pluraliter accipitur pro scopulis.' Lyra, 'significat mare petrosum sic dictum ab adros grece. quod est petra latine.' *supposit*: *suspocabantur*.

28. *And thai kest down*: *Qui et summittentes.* a plummet: *bolidem.* of deepnes: supplied by P., and underlined. *And eftir, &c.*: *et pusillum inde separati.*

29. *we suld haue fallin*: so P., but Vg., *incideremus*; Wy., 'we schulden falle.' *scharp*: *aspera.* and fra the last part, &c.: *de puppi mittentes.*

30. *vndir colour as*: *sub obtentu quasi.* to streke: P., 'to stretche.'

33. *the day was cummin*: *lux inciperet fieri.* ye abide, and duellis fasting: *expectantes jejuni permanetis.*

34. *hele*: P., 'helthe'; *salute.* the haire of the hede: *capillus de capite.*

Paule tuke brede, and did thankings to God in the sight of almen; and quhen he had brokin, he began to ete. <sup>36</sup> And almen war made of bettir confort, and thai tuke mete. <sup>37</sup> And we war almen in the schip, twa hundreth seuentj and sex. <sup>38</sup> And thai war fillit with mete, and dischargeit the schip, and kest quhete into the see. <sup>39</sup> And quhen the day was cummin, thai knew na land; and thai beheld ane hauen that had a watir bank, into quhilk thai thought, gif thai mycht, to bring up the schip. <sup>40</sup> And quhen thai had taan vp the anchoris, thai betuke thame to the se, and slakit to giddir the junctouris of gouirnalis, and with a litil sail liftit vp, be blawing of the wynd thai went to the bank. <sup>41</sup> And quhen we fell into a place of grauale, gaan al about with the see, thai

Joh. vi. a.  
I. Timo.  
iii. a.

F. 193 v.

xxvii. 35. Paule tuke brede: *sumens panem*; P. supplies 'Poul.'

36. of bettir confort: *animaquiores*; Wy., 'more pacient, or herty.'

37. almen: *universa anima*; Wy., 'alle the soulis,' and similarly in ver. 44.

38. dischargeit: *alleviabant*.

39. thai knew na land: *terram non agnoscebant*; Rh., 'they knew not the land.' and thai beheld ane hauen: *sinum vero quendam considerabant*; Rh., 'but they spied a certain creek.' Mammotrectus, 'Sinum .i. portum uel locum alium.' Lyra, '.i. receptaculum in quadam insula.' a watir bank: *littus*. to bring up: *ejicere*.

40. slakit to giddir: P., 'slakiden togidir.' Vg., *simul laxantes*. junctouris: Wy., P., 'ioyntours'; *juncturas*. gouirnalis: *gubernaculorum*. and with a litil sail liftit vp: *et levato artemone*; RV., 'hoisting up the foresail.' Mammotrectus, 'Arthemone .i. modico uelo.' Lyra, '.i. paruo uelo quod magis deseruit directioni navis quam celeritati motionis.' be blawing: *secundum . . . flatum*. thai went: *tenebant*.

41. a place of grauale, gaan al about with the see: so Wy., P., who must have had before them something like *in locum arenosum dithalassum*. Cod. Tolet. has *in locum vadosum ubi duo maria conveniebant*, the last four words being a gloss on *dithalassum*. Cod. Cavens. and R. have the conflate *in locum dithalassum* (*bythalassum*, R.) *ubi duo maria conveniebant*, with



hurlit the schip. And quhen the formare part was festnyt, it duelt vnmouabile, and the last part was brokin of strenthe of the see. <sup>42</sup> And consale of the knychtis was, to sla men that war in warde, that nane suld eschape, quhen he had swymmit out. <sup>43</sup> Bot the centurion willand to kepe Paule, forbad it to be done. And he comandit thame that mycht swymm, to ga into the see, and eschape, and ga out to the land. <sup>44</sup> And thai bair sum vthir on burdis, sum on tha thingis that war of the schip. And sa it was done, that almen eschapet to the land.

The xxviii chapture.

Actu. xxvii.  
c.

Ande quhen we had eschapit, than we knew that the ile was callit Mytelene. <sup>2</sup> And the hethin men did to vs nocht lital curtasie. And quhen a fire was kendilit, thai refreschit vs all, for the rayn that com, and the calde. <sup>3</sup> Bot quhen Paule had gaderit a

later MSS. (see Berger, pp. 64, 96). Vg., *in locum dithalassum*. Mammothrectus, 'Bithalassum ubi est concursus duorum marium.' Lyra, 'Bitalassum · locus est altus in profundo maris habens mare profundius ex utraque parte.' **that hurlit**: Wy., P., 'thei hurtliden'; *impegerunt*. Rh., 'they gravelled.' AV., 'they ran the ship aground.' **the formare part**: *prora*. **was festnyt**: P., 'was fitchid'; Wy., 'ficchid.' Vg., *fixa*. **the last part**: *puppis*. **of strenthe**: *a vi*.

xxvii. 42. **men that war in warde**: *custodias*; Wy., 'men in the keping.'

43. **to ga into the see**: so P., but Clem., Hent., St., with cod. Tolet., have *mittere se primos*. Sixt. adds *in mare*. Codd. Amiat., Demid., Paris. s. m., and R., with other MSS. (Berger, p. 120), read *mittere se in mare primos*; cod. Fuld., *mittere se primos*. Wy., 'for to sende hem the firste into the see.' **eschape**: Wy., P., 'scape.'

44. **eschapet**: P., 'ascapiden'; Wy., 'scapiden.' Vg., *evaderent*.  
xxviii. 1. **Mytelene**: Wy., 'Mitilene'; P., 'Militene,' but one MS., 'Mytilene.' St., Hent. read *Mitylene*; Sixt., Clem., *Melita*. Cod. Laud. has *Melitene*; Amiat., *Militene*.

2. **that com**: *imminebat*; Wy., 'that cam ny3.'

quantitee of cuttingis of wyne treis, and laid on the fier, ane eddir com furth fra the hete, and tuke him be the hand. <sup>4</sup> And quhen the hethin men of the ile saw the beest hingand in his hand, and thai said to giddir, For this man is a manquellar; and quhen he had eschapit fra the see, Goddis vengeance suffris him nocht to leue in erde. <sup>5</sup> Bot he schuke away the beest into the fier, and had na harme. <sup>6</sup> And thai gessit that he suld be turnit into swelling, and fall doun suddanelie, and dee. Bot quhen thai abade lang, and saw that na thing of euile was done in him, thai turnit thaim to giddir, and said, that he was God. <sup>7</sup> And in tha places war maneris of the prince of the ile, Publius be name, quhilk resauet vs be iij dais benignelie, and fand vs. <sup>8</sup> And it befell, that the fader of Publius lay trauallit with feuiris and bludy flux. To quham Paule entrit, and quhen he had prait, and laid his handis on him, he helit him. <sup>9</sup> And quhen this thing was done, all

Luc. x. b.

Actu. xliii. b.

F. 194 r.

xxviii. 3. a quantitee of cuttingis of wyne treis: *sarmentorum aliquantam multitudinem*. Cod. Gigas omits *aliquantam*. tuke him be the hand: *invasit manum eius*; Wy., 'asailide his hond.'

4. of the ile: so P., without ancient authority; not in Vg. or Wy. in his hand: so Wy., P., apparently reading *in manu*. Vg., *de manu*. For this man, &c.: *Utique homicida est homo hic*. he had eschapit: Wy., P., 'he scapide.' St., *evasit*; but Vg., with the best authorities, *evaserit*. The Vienna Fragments and Gigas have *quem liberatum de mari*. Goddis vengeance: so Wy., P.; Vg., *ultio*. Lyra, 'ultio .i. iusticia diuina.' to leue in erde: so P. Vg., *vivere*, but R. has *in terra uiuere*.

5. had na harme: *nihil mali passus est*.

6. And thai gessit: *At illi existimabant*. Bot quhen thai abade lang: *Diu autem illis expectantibus*. thai turnit thaim to giddir: *conuertentes se*.

7. maneris: *prædia*. Publius: Wy., P., 'Puplius.' quhilk resauet, &c.: *qui nos suscipiens, triduo benigne exhibuit*; Rh., 'who receiving us, for three days entreated us courteously.' Sixt. reads *se exhibuit*.

8. trauallit: *vexatum*.

that in the ile had seeknessis, com, and war helit.  
 10 Quhilkis also honorit vs in mony wirschipis, and  
 puttit quhat thingis war necessarie to vs, quhen we  
 schippit. 11 And eftir thre monethis we schippit in  
 a schip of Alexandrie, that had wintrit in the ile, to  
 quhilk was ane excellent † signe of Castoris. 12 And  
 quhen we com to Syracusam, we duelt thare iii dais.  
 13 Frathyn we sailit about, and com to Regium; and  
 eftir aan day, quhile the south blew, in the secund  
 day we com to Puteolos. 14 Quhar quhen we fand  
 brethir, we war prait to duell thar anentis thame  
 Act. xv. a. vij dais. And sa we com to Rome. 15 And frathyn  
 quhen brethir had herd, thai com to vs to the  
 mercat of Apius, and to the thre tavernis. And  
 quhen Paule had sene thame, he did thankings to  
 Act. xxiii. c. God, and (a) tuke traist. 16 And quhen we com to  
 ande xxvii. a. Rome, it was suffrit to Paule to duell be him self,  
 with a knycht keping him. 17 And eftir the thrid  
 day, he callit togiddir the worthiest of the Iewis.  
 And quhen thai com, he said to thame, Brethir, I did  
 Act. xxiii. b. nathing aganes the pepile outhir consuetude of fadris,  
 ande xxv. b. and I was bundin at Jerusalem, and was betakin

† Syng of  
 castor.) This  
 is certenn  
 sternne. Bot  
 the bethenn  
 tuk it for ane  
 god, ande  
 helppers of  
 thaim that  
 occupyit the  
 sec, as yit  
 sum faithless  
 pepill dois  
 quhilk lukis  
 for help in  
 creaturis  
 ande puttis  
 nocht thair  
 traist in  
 Gode, with-  
 out quham  
 thar is na  
 helpe at all,  
 Act. iiii.

(a) After *and*, *did* deleted.

xxviii. 10. *wirschipis*: *honoribus*. *puttit*: *imposuerunt*;  
 RV., 'they put on board.'

11. *ane excellent signe of Castoris*: so P.; but Wy., 'a noble  
 thing of castels.' Vg., with codd. Tolet., Demid., *insigne Castorum*;  
 codd. Amiat., Fuld., and R., *insigne Castrorum*. Lyra, '*insigne*  
*Castorum sic est in libris correctis.*' Cod. Gigas, *cui erat parase-*  
*mun et dioscore.*

12. *Syracusam*: Wy., P., 'Siracusan.'

13. *we sailit about*: *circumlegentes*; Rh., 'compassing by the  
 shore.' *quhile the south blew*: *flante Austro*.

15. *the mercat of Apius*: Wy., P., 'the cheping of Appius';  
*Appii forum*.

17. *the worthiest*: *primos*; Wy., 'the firste.' I did: *faciens*.  
*consuetude*: Wy., P., 'custom'; *morem*. at Jerusalem: *ab*  
*Ierosolymis*.

into the handis of Romanis. <sup>18</sup> And quhen thai had askit of me, wald haue deliuerit me, for that na cause of dede was in me. <sup>19</sup> Bot for Iewis agane-said, I was constrenyeit to appele to the emperour; nocht as hauing ony thing to accuse my pepile. <sup>20</sup> Tharfor for this cause I prait to se you, and speke to you; for for the hope of Israel I am gird about with this chenye. <sup>21</sup> And thai said to him, Nouthir we haue resaut lettres of thee fra Judee, nouthir ony of brethir cummand schewit, outhir spak ony euile thing of thee. <sup>22</sup> Bot we pray to here of thee, quhat thingis thou feelis; for of this sect it is knawne to vs, that euiry quhare men aganesais it. <sup>23</sup> And quhen thai had ordanit a day to him, mony men com to him into the innis. To quhilkis he exponit, witnessing the kingdom of God, and consalit thame of Jesu, of the law of Moyses, and prophetis, fra the morning till to the euentide. <sup>24</sup> And sum beleuet of thir thingis that war said of Paule, sum beleuet nocht. <sup>25</sup> And quhen thai war nocht consenting togiddir, thai departit. And Paule saide a

Act. xxiii.

Act. xxiii. a.  
ande xxvi. a.

Luc. ii. c.

Gene. iii. e.  
Act. xvii. a.

F. 194 v.

xxviii. 18. *thai had askit of me: interrogationem de me habuissent.* Vienna Fragments have *postquam me interrogauerunt.*

19. *Bot for, &c.:* *Contradicientibus autem Judais.*

22. *men aganesais it:* P., 'me ajenseith it'; *ei contradicitur.*

23. *mony men:* so P., but Vg., *plurimi*; Rh., 'very many.' Wy., 'mo,' reading *plures* as in Hent., codd. Amiat., Tolet., Demid., Vienna Fragments, and many later MSS. (*Mélanges Julien Havet*, p. 12). *into the innis:* P., 'in to the in'; Wy., 'in to the hoost, or herbere.' Vg., *in hospitium.* *and consalit thame:* so Wy., P., probably translating *et suadebat eos*, as in cod. Paris., or *suadebatque illos*, the reading of the Vienna Fragments. Cod. Tolet. has *et suadebat eis*; the Selden Acts, *suadensque eos.* Vg., *suadensque eis.* *of Jesu, of the law of Moyses:* so Wy., P., but Vg., *de Jesu ex Lege Moysi.* The reading *et lege* is common in later MSS. (*Mélanges*, p. 12).

24. *of thir thingis:* P., 'to these thingis'; *his.* *of Paule:* so Wy., P., adding *a Paulo* with codd. Demid., Paris., Gigas, and many later MSS. (*Mélanges*, p. 13). Vg. omits.

[Esaie vi. b. word, For the Haligaast spak wele be Esaie, the  
 Math. xiii. b. prophete, to our fadris, <sup>26</sup> And said, Ga thou to  
 Mar. iiii. a. this pepile, and say to thame, With ere ye sal here,  
 and ye sal nocht vndirstand; and ye seand sal se,  
 Luc. viii. b. and ye sal nocht behald. <sup>27</sup> For the hart of this  
 Joh. xii. c. pepile is gretlie fattit, and with eris thai herd havilie,  
 Roma. xi. b. and thai closit to giddir thar een, or perauentur thai  
 se with een, and with eris here, and be hart  
 vndirstand, and be conuertit, and I hele thame.  
<sup>28</sup> Tharfor be it knowne to you, that this hele of  
 God is send to hethin men, and thai sal here.  
<sup>29</sup> And quhen he had said thir thingis, Iewis went  
 out fra him, and had mekile questioun (or musing),  
 amang thame self. <sup>30</sup> And he duelt fulli twa yere  
 in his hyret place; and he resauet all that entrit  
 to him, <sup>31</sup> And prechit the kingdom of God, and  
 taucht tha thingis that ar of the Lord Jesu Crist,  
 with al traist, without forbidding. ¶ Deo gratias.

The end of the Actes, be Sanct Luck, quhilk was  
 present at the doingis of thame.

xxviii. 26. to this pepile: *ad populum istum*, but cod. Paris.  
*ad hanc plebem*.

27. gretlie fattit: *incrassatum*. closit to giddir: *com-*  
*presserunt*.

28. this hele of God: Wy., P., 'this helthe of God'; *hoc*  
*salutare Dei*.

29. (or musing): the gloss is in P., while Wy. has 'or seking.'  
 Vg., *quastionem*; some MSS. have *uel inquisitionem*, or *uel in-*  
*quisitiones* (Mélanges, p. 13).

'Deo gratias' is not in any MS. of Wy. or P. The colophon  
 appears to be Nisbet's own. Tyndal, 'Here endethe the Actes of  
 the Apostles.'

## THE PROLOUG OF SANCT JAMES EPISTILL. (a)

THE ordour of the seuen epistilis, quhilkis ar callit canonyisit, is nocht sa amang the Grekis, that (b) fullie sauouris the faith and followis the richt ordour of the

(a) This title does not occur in any recorded copy of P., and it is probably a thoughtless addition of the rubricator. In some MSS. and in the early editions each of the Catholic Epistles has its brief *Argumentum*, but neither Wy. nor P. appears to have translated them. What Nis. copies here is called in the MSS. of P. either, 'a prolog on the pistlis of cristen feith,' or, 'Prologe on the smale pistlis,' or, 'The prolog of the vii. epistlis,' or simply, 'The prolog'; while in nine copies, as probably in Nisbet's original, there is no heading at all. The Latin generally has, 'Incipit prologus in septem epistolas canonicas.' It is wanting in cod. Amiat., but in Demid. it is as follows: 'Non ita [idem, R.] ordo est apud Graecos, qui integre sapiunt et fidem rectam sectantur, epistolarum septem quae canonicae nuncupantur, sicut [ut, Fuld.] in latinis codicibus inuenitur, quod [vt, V.] quia [omit. Fuld.] Petrus primus [Fuld., R. add est] in numero apostolorum, primae sint etiam eius epistolae in ordine ceterarum. Sed sicut euangelia [euangelistas, Fuld., R.] dudum ad veritatis lineam correximus, ita has proprio ordini [ordine, Fuld.], deo nos iuuante, reddidimus. Est enim vna earum prima [prima earum una, Fuld.] Iacobi, Petri duae, Iohannis tres et Iudae vna. Quae si, vt ab eis digestae sunt, ita quoque ab interpretibus fideliter in latinum eloquium uerterentur, nec ambiguitatem legentibus facerent, nec sermonum sese varietas impugnaret, illo praecipue loco vbi de vnitate Trinitatis in prima Iohannis epistola positum legimus. In qua etiam ab infidelibus translatoribus multum erratum esse a fidei veritate comperimus, trium tantum modo vocabula, hoc est, aquae, sanguinis et spiritus in ipsa sua editione ponentibus, et patris verbique ac spiritus testimonium omittentibus, in quo maxime et fides catholica roboratur, et patris et filii et spiritus sancti vna diuinitatis substantia comprobatur. In ceteris vero epistolis quantum mea [nostra, Fuld.] ab aliorum distet editio lectoris prudentiae derelinquo. Sed tu, virgo Christi, Eustochium, dum a me impensius scripturae veritatem inquiris, meam quodammodo senectutem inuidiorum dentibus corrodendam exponis, qui me falsarium corruptoremque sacrarum pronunciant scripturarum. Sed ego in tali opera [opere, Fuld.] nec aemulorum meorum inuidentiam pertimesco, nec sanctae scripturae veritatem poscentibus denegabo.'

(b) that . . . ordour: Wy., 'that holly sauouren, and the richte feith folewen.'

epistilis as it is fundin (a) in Latyne bukis. For (b) for als mekile as Petir is the first in the ordour of apostilis, his epistilis ar the first of thame in ordour. Bot as we nocht lang syne correctit the euangelistis to the liif (c) of treuth, sa we haue set thir throw the help of God in thar awne ordour; for the first of thame is ane epistile of James, twa of Petris, thre of Johnnis, and aan of Jude. The quhilk epistilis, gif thai had bene trewlie turnit of the translatouris into Latyne speche as thai war made of the apostilis, thai suld haue made na dout to the redaris, nor the variance of wordis suld nocht haue impugnit it self; namelic, in that place in the first epistile of Johnne quhare we rede of the aanhede of the Trinitee, quhare we find that thar has bene gret error of vntrew translatouris fra the treuth of the faith, quhile thai sett in thar translatiounns aanly the names of thre thingis, that is, of watir, of blude, and of the spirit, and leues the witnessing of the fadir, and of the sonn, and of the spirit, in quhilk witnessing our comoun beleue is maast strenthit, and it is preuet that thar is aan (d) substance of Godhede of the fadir, and of the sonn, and of the halispirit. Bot in vthir epistilis how mekile our translatioun diuersis fra vthiris (e) to the prudence of the redaris. Bot thou, Goddis virgine, Eustachium, quhile thow inquiris hesilie of me the treuth of scripture, thow puttis out myn eeld to be gnawne (f) of jnuiose mennis teeth, quhilkis sais that I am ane appairer of hali scripturis. Bot I in sic a werk drede nocht the jnuoy of myn ennimijs, nor I sal nocht deny to thame that askis the treuth of hali scriptur.

F. 195 r.

(a) *it is fundin*: Wy. takes *inuenitur* with the following sentence, 'It is founden sothly, that Petir.'

(b) The MS. has *ffor sa for* with *sa* deleted.

(c) *liif*: so P., but Wy., correctly, 'lyne.'

(d) *aan* written above *na* deleted.

(e) Nis. has inadvertently omitted the translation of *derelinquo*; P., 'Y leue.'

(f) Before *gnawne*, *knowe* deleted.

## [The Epistill of Sanct James.]

The first chapture.

JAMES, the seruand of God, and of our Lord  
Jesu Crist, to the xii kinredis, that ar in scatring  
on breed, hele. ✠<sup>2</sup> My brethir, deme ye al ioy, Act. viii. e.  
quhen ye fall into diuerse temptatiouns, <sup>3</sup> Wittand Roma. v. a.  
that the preving of your faith wirkis patience; <sup>4</sup> And i. Petir i. b.  
patience has a perfite werk, that ye be perfite and  
haal, and failye in nathing. <sup>5</sup> And gif ony of you Zacha. xiii.  
nedis wisdom, ask he of God, quhilk gevis to almen d.  
largelie, and upbraidis nocht; and it salbe gevin to Prouerb. ii.  
him. <sup>6</sup> Bot ask he in faith, and dout nathing; for Joh. xvi. c.  
he that doutis, is like to a waw of the see, quhilk Mar. ii. c.  
is mouet and born about of wind. <sup>7</sup> Tharfor gesse  
nocht that ilk man, that he sal tak ony thing of the

i. 1. The title is wanting in most MSS. of P., as in Nisbet.  
*kinredis*: *tribubus*. *scatring on breed*: *dispersione*. *hele*:  
Wy., P., 'helthe'; *salutem*.

2. *ye fall*: *incideritis*; Wy., '3e shulen falle.' MS. Corb. has  
*incurritis*.

4. *has*: so Wy., P., reading with Sixt., Clem., *habet*, as in cod.  
Demid. and R. But Rh., 'let patience have,' reading *habeat* with  
St., Hent., codd. Amiat., Fuld., Tolet., Harl. 1772, Corb., and the  
Vienna Fragments. *and failye*: *deficientes*.

5. *ask*: Wy., P., 'axe.'

6. *born about*: *circumfertur*. Vv. 5, 6: Abp. Ham. (p. 198),  
'Gif ony of yow want wisdom, lat him ask it at God, quhilk giffis  
to all men largely, and ye, lat him ask it in faith doutand nathing  
bot God may and will geve it to him.'

7. *gesse*: *astimet*. *sal tak*: so Wy., P., but Vg., *accipiat*,  
the reading of R., the Sarum Brev. and Missal; MS. Corb. and  
VOL. III.



Lord. <sup>8</sup> A man doubile in saule is vnstable in al his wayis. (a) <sup>9</sup> And a meke bruthir haue glorie in his enhansing, <sup>10</sup> And a riche man in his lawnes; for as the flour of gerse he sal pas. <sup>11</sup> The sonn raase vp with hete and dryit the gerse, and the flour of it feldoun, and the fairnes of his chere perysit; and sa a riche man wallowis in his wayis. <sup>12</sup> Blessit is the man, that suffris temptatioun; for quhen he salbe preuet, he sal resauē the crown of lijf, quhilk God behecht to men that luvis him. ¶ <sup>13</sup> Na man quhen he is temptit, say that he is temptit of God; forquhy God is nocht a temptar of euil thingis, ‡ for he temptis na man. <sup>14</sup> Bot ilk man is temptit, drawn and sterit

Ecclesi. xliii.  
b.  
Esaie xl. a.  
i. Pet. i. d.  
Joh. v. b.

† For he  
temptis na  
man.) Al-  
mychtij Gode  
euir tempted  
and preuit  
[h]is chesin  
be trubbil  
and per-  
secutioun,  
and be  
nortouryng  
thaim with  
outwarde  
plagis.  
Neuirthe-  
less, he dois  
nocht to  
ewill, bot for  
gude, name-  
ly, becaus  
he luffis  
thamme,  
and will haif

(a) Before wayis, werkis deleted.

the Vienna Fragments have *accipiet*. Vv. 5-7: Abp. Ham. (p. 243), 'Lat him that wantis wisdom, ask it of God with ane suir confidence to get it, and lat him nocht dout of it, bot that God baith may and will grant it to him, for he that doutis, is lyk to a wall of the see, quhilk is movit and drevin about with the wynd. Lat nocht sic a man think to get ony thing fra God.'

i. 8. *doubile in saule: duplex animo*; Wy., 'double of inwit.' Cod. Fuld. has *duplici animo*; Corb., *duplici corde*.

9. *haue glorie: Glorietur*.

10. *lawnes: humilitate*; Wy., 'mekenesse.' *gersē: foeni*; P., 'gras'; Wy., 'hay, or grasse.'

11. *wallowis*: Wy., P., 'welewith,' reading *marcescit* with codd. Fuld., Tolet., Corb., the Vienna Fragments, and R. Vg., *marcescet* with codd. Amiat., Demid., Sarum Brev. and Missal.

12. *Blessit is the man: Beatus vir*; P. supplies 'is.' Abp. Ham. (p. 56), 'Happy is the man that tholis trubil, for quhen he is preuit and knawin, he sall resaif the croune of lyfe, quhilk God hais promissit till thame that luffis him.'

13. *nocht a temptar: intentator*; Wy., 'vntempter.' MS. Corb., *Deus autem malorum temptator non est*. Burne (f. 151), 'God intysis na man to euil.'

14. *drawn and sterit: abstractus et illectus*; P., 'drawun and stirid'; Wy., 'drawun fro resoun, and snaarid, or deceyued.' MS. Corb. reads *abducitur et eliditur*. Mammotrectus: 'Abstractus idest a bono separatus. illectus .i. illaqueatus. quasi in licio positus et ligatus.' The source of Purvey's 'stirid' is not apparent.

their faith  
excersit.  
Thus tempt-  
ed he Abra-  
ham, Gene.  
xxii, ande  
the Israel-  
ites, Deutro.  
viii. As for  
the tempta-  
tionns tha[t  
we] pray  
for in the  
Paternoster  
to be de-  
liverit fra,  
it is the lust  
ande con-  
cupiscens of  
the fle[sch],  
quhairbe we  
ar provokit  
vnto ewill.

of his awn couating. <sup>15</sup> Eftirwart couating, quhen it has consauet, bringis furth synn; bot synn, quhen it is fillit, generis dede. <sup>16</sup> Tharfor, my maast dere-worthe brethir, will ye nocht err. ✠ <sup>17</sup> Ilk gude gift and ilk perfite gift is fra abone, and cummis doun fra the fadir of lichtis, anentis quham is nane vthir changeing, nor ouirschadowing of reward. <sup>18</sup> For wilfullie he gat vs be the word of treuth, that we be a begynnyng of his creature. <sup>19</sup> Wit ye, my brethir maast luvit, be ilkman swift to here, bot slaw to speke, and slaw to jre; <sup>20</sup> For the jre of man wirkis nocht the richtwisnes of God. <sup>21</sup> For quhilk thing cast ye away al vncleennes, and plentee of

F. 195 a.

Roma. vi. b.

Prouerb. ii.

Joh. iii. d.

Joh. i. a. and  
iii. d.  
i. Cor. iiii. c.

Prouerb.  
xvii. d.  
Ecclesi. v. b.

Roma. xiii.  
b.

i. 15. *it has consauet*: so Wy., P. *Vg., conceperit*, but cod. Gigas reads *concepit*; MS. Corb. has *Deinde concupiscentia concipit & parit peccatum*. *is fillit*: *consummatum fuerit*; Wy., 'is fulfillid.' *generis*: Wy., P., 'gendrith.' Burne (f. 4), 'Concupiscence efter it hes conceauit bringis furth syn.' Vv. 14, 15: Abp. Ham. (p. 115), 'Ilk man is tempit of his awin concupiscence, drawin away and entyscit. Syne the concupiscence consaiffs and bringis furth syn, quhen syn is completit it generis dead.'

17. *Ilk gude gift*: *Omne datum optimum*; Wy., 'Ech best thing 3ouun.' But Origen quotes with *bonum*, and MS. Corb. has *Omnis datio bona*. *is nane vthir changeing*: *non est transmutatio*; Wy., 'is not ouerchaunginge'; P., 'is noon other chaungyng,' but some MSS. have 'ouer.' MS. Corb. has *permutatio*. *ouirschadowing of reward*: so P. for *vicissitudinis obumbratio*, taking the former word as an equivalent for *premium*, a Low Latin use derived from the common use of *vicem, vices*=return, requital. Wy. translates, 'schadewing of whileness, or tyme.' Origen quotes with *commutationis umbra*, while Corb. has *modicum obumbrationis*. Mammotrectus, 'Vicissitudinis obumbratio .i. vicissitudo obumbrans uel obscurans quia ab eo non procedunt vicissim bona & mala. mala enim culpe obumbrant. Lyra, 'nam in eo non sunt plures actus intelligendi et uolendi sibi succedentes sed unico actu simplicissimo & eterno intelligit & uult se, & omnia.' Abp. Ham. (p. 277), 'All gud giftis and all perfit giftis is fra abone descendand and cumand fra the father of lycht.'

18. *wilfullie*: *Voluntarie*. *a begynnyng*: *initium aliquod*; Wy., 'sum bigynnyng.' MS. Corb. has *primitie*.

19. *jre*: Wy., P., 'wraththe,' and so in vers. 20.

malice, and in myldnes resauē ye the word that is  
 planntit, that may saaf your saulis. ¶ <sup>22</sup> Bot be  
 ye doaris of the word, and nocht heraris aanly,  
 desavand you self. <sup>23</sup> For gif ony man is ane  
 herare of the word, and nocht a doar, this salbe  
 liknit to a man that behaldis the chere of his birth  
 in a myrrour; <sup>24</sup> For he beheld him self, and went  
 away, and anon he foryet quhat he was. <sup>25</sup> Bot he  
 that behaldis in the law of perfite fredom, and  
 duellis in it, and is nocht made a foryetfull herare,  
 bot a doar of werk, this sal be blessed in his

i. 21. in myldnes: *in mansuetudine*. the word that is  
 planntit: *insitum verbum*; Wy., 'the word insent (*a. l.* in sette),  
 or ioyned.' Mammotrectus, 'Insitum ·i· in corde impressum sicut  
 ramus inseritur stipiti.'

22. Bot be ye doaris, &c.: Abp. Ham. (p. 144), 'Be ye the  
 doaris of the word and nocht heiraris allanerly.'

23. the chere of his birth: *vultum nativitatē suae*; Rh., 'the  
 countenance of his nativity.' MS. Corb. has *faciem natali sui*.  
 Vv. 22, 23: Abp. Ham. (p. 123), 'Be ye doaris of the word, and  
 nocht heiraris only, desaffand your awin selfis, for gif ony heir the  
 word, and do it nocht, he is lyke to a man that behaldis his bodely  
 face in a myrrour.'

24. he foryet: Wy., P., 'he forȝat': *oblitus est*. quhat he  
 was: P., 'which he was'; Wy., 'what maner he was.' Vg.,  
*qualis fuerit*.

25. in the law of perfite fredom: so Wy., P., reading with St.,  
 Hent., Sixt., the Sarum Brev. and Miss., R., V., *in lege perfecta  
 libertatis*; but Clem. with codd. Demid., Tolet., S. Aug. Speculum,  
 and the Vienna Fragments, *in legem perfectam libertatis*. Codd.  
 Amiat., Fuld., Harl. 1772 have *in lege perfecta libertatis*; MS.  
 Corb., *in legem consummatum libertatis*. Vv. 21-25: Abp. Ham.  
 (p. 26), 'Quhairfor . . . put away all unclenes and abundance of  
 malice, with meiknes ressave the word, that is plantit or sawin  
 amongis yow, quhilk is able to saif your saulis. And se that ye be  
 doaris of the word and nocht heraris only, dissaving your selves.  
 For gif ony heris the word and do it nocht, he is like unto ane man,  
 that behaldis his bodely face into ane myrrour, for alsone as he  
 hais lukit on him self, he gais away and incontinent foryettis quhat  
 his fassioun was, bot quha sa lukis on the law of perfite libertie  
 and perseveris tharin (gif he be nocht ane foryetful herar, bot a  
 doar of the wark) the same man salbe happy in his deid.'

deede. (a) <sup>26</sup> And gif ony man gessis him self to be religious, and refrenyeis nocht his tounge, bot desauces his hart, the religioun of him is vane. <sup>27</sup> A clene religioun, and vnwemmyt anentis God and the fader, is this, to visite fadirles and modirles childir, and wedowis in thar tribulatioun, and to kepe him self vndefoulit fra this world. ¶

i. Petir iii. b.  
Jaco. iii. a.

i. Joh. ii. c.

### The Secund chapture.

✠ My brethir, wil ye nocht haue the faith of our Lorde Jesu Crist of glorie, in acceptioun of personnis.

<sup>2</sup> For gif a man that has a gold ring, and in a faire clething, cummis in your cumpany, and a pureman entris in a foul clething, <sup>3</sup> And gif ye behald into him that is clethit with clere clething, and gif ye say to him, Sit thou here wele; bot to the pureman ye say, Stand thou thar, outhir sitt vnder the stule of my feet; <sup>4</sup> Quhethir ye deme nocht anentis you self, and ar made domesmen of wickit thochtis? <sup>5</sup> Here ye, my maast dereworthe brethir, quhethir God chesis nocht puremen in this world, riche in faith, and airis of the kingdome, that God behecht

Leui. xix. d.

Math. v. d.

(a) Before *deede*, *dede* deleted.

i. 26. *gessis*: *putat*. *desauces*: *seducens*; MS. Corb. and the Speculum have *fallens*.

27. *vnwemmyt*: *immaculata*. *fadirles and modirles childir*: so P., but Vg., *pupillos*; Wy., 'pupilles, that is, fadirles or modirles, or bothe,' one MS. substituting 'children' for the last two words. *vndefoulit*: *immaculatum*.

ii. 2. *cumpany*: *conuentum*; Wy., 'couent, or gederung to gydere.' MS. Corb., *synagogam*. *and a pureman entris*: so P., but Vg., *introierit autem et pauper*, and so all authorities, except Corb., *intret autem pauper*.

3. *ye behald into him*: *intendatis in eum*; Rh., 'you have respect to him.' MS. Corb. has *respiciatis*.

4. *anentis you self*: *apud vosmetipsos*. RV., 'are ye not divided in your own mind.'

5. *chesis*: Wy., P., 'chees'; *elegit*.

- F. 196 r.** to men that luvis him? <sup>6</sup> Bot ye haue despitit the pureman. Quhethir riche men (*a*) oppressis nocht you be powere, and thai draw you to domes? <sup>7</sup> Quhethir thai blaspheme nocht the gude name, that is callit to help on you? <sup>8</sup> Neuirtheles gif ye performe the kingis law, be scripturis, Thow sall lufe thi nechbour as thi self, ye do wele. <sup>9</sup> Bot gif ye tak persounns, ye (*b*) wirk synn, and ar reprevit of the law, as trespassouris. <sup>10</sup> And quha euir kepis all the law, bot offendis in aan, he is made gilty of all. <sup>11</sup> For he that said, Thou sall do na licherie, said als, Thou sal nocht sla; that gif thou dois nocht licherie, bot thou slais, thou art made trespassour of the law. <sup>12</sup> Thus speke and thus do ye, as beginnyng to be demyt be the law of fredome. <sup>13</sup> Forquhy dome without mercy is to him, that dois na mercy; bot mercy abone raasis dome. ¶ <sup>14</sup> My brethir, quhat sal it proffite, gif ony man say that he has faith, bot he has nocht werkis? quhethir faith sal may † saaf
- Leui. xix. c.** † Saif him.) Sanct James speik nocht heir of trew faith, quhilk be luf is mychtj in operatiounn, bot of the waynne ymaginatiounn and opinioun that vn-thankfull peopill hes of faith. Ande tharfor dois he call it dead faith, becauss thar followis na gud werkis of it, as thair dois of the faith that justifiys befor Gode.
- Exec. xviii. b.**
- Exo. xx. c.**
- Math. xviii. d.**
- I. Joh. iii. c.**

(a) men added above the line.

(b) After ye, do deleted.

ii. 6. ye haue despitit: *exhonorastis*; Rh., 'dishonoured.' and thai draw: *at ipsi trahunt*.

7. that is callit, &c.: *quod invocatum est super vos*.

8. be scripturis: *secundum Scripturas*.

9. ye tak: *accipitis*.

10. And quha euir, &c.: Abp. Ham. (p. 29), 'Quhasaeuir sall keip the hail law, and yeit fail in ane point, he is giltie in al.'

11. that gif: *Quod si*.

12. of fredome: so P., with Vg., *libertatis*; but Wy., 'of parfijt fredom,' as at i. 25, without authority.

13. is: supplied by P., and underlined, but R. has *fiat*. dois: so Wy., P., reading *facit* as in St., Sixt., codd. Gigas, Harl. 1772, R., the Sarum Brev. and Missal; but Hent., Clem. have *fecit* with codd. Fuld., Corb., the Speculum, and Moz. Missal. Codd. Amiat., Demid. read *fecerit*. abone raasis: *superexaltat*. RV., 'glorieth against.' Cod. Fuld. reads *superexultat*; Corb., *super gloriatur*; the Speculum, *praeferitur iudicio*. Abp. Ham. (p. 120), 'He sall get jugement without mercy at the hand of God quhilk hais na mercy on his nychtbour': *id.* (p. 59), 'The mercy of God gangis abone his jugement.'

14. sal may saaf: *poterit*, . . . *salvare*.

† Qubethir Abraham, our father.) Abraham was nocht a wayne tangle of faith, nor yit was he only ane herar of the worde of Gode, bot a doer of the samin. Ande tharfor wes he iustified for fulfilling of the commandmentis of Gode in weray deide, quhilk, thocht it was the operation of Gode on him, yit dois the scripture oftymes ascriue the iustification to outwarde deidis; for lik a[s] anne trew man is condampned to be hangit ande ane other gude personn beris witness of his honestie, sua that the iudge deliuer[is him], we saye, This gude man hes deliurit him fra hynging, quhilk yit sulde nocht be sawit, except[is he] wer nocht a trew mann. Ewin sua semys the scriptur sum tymme to ascriue ius-

him? <sup>15</sup> And gif a bruthir or sistir be nakit, and haue nede of ilk dais liflade, <sup>16</sup> And gif ony of you say to thame, Ga ye in pece, be ye made warm, and be ye fillit? bot gif ye geue nocht to thame tha thingis that ar necessarie to body, quhat sal it proffite? <sup>17</sup> Sa alsa faith, gif it has nocht werkis, is dede in it self. <sup>18</sup> Bot sum man sal say, Thow has faith, and I haue werkis; schaw thou to me thi faith without werkis, and I sal schaw to thee my faith of werkis. <sup>19</sup> Thou beleues, that aa God is; thou dois wele; and deuilis beleues and trembilis. <sup>20</sup> Bot will thou wit, thou vaneman, that faith without werkis is idile? <sup>21</sup> † Qubethir Abraham, our fadir, was nocht iustijft of werkis, offring Isaac, his sonn, on the altare? <sup>22</sup> Tharfor thou seis, that faith wroucht with his werkis, and his faith was fillit of werkis. <sup>23</sup> And the scriptur was fillit, sayand, Abraham beleuet to God, and it was reput to him to richtuines, and he was callit the freend of God. ¶ <sup>24</sup> Ye se that a

Math. viii. d.  
Mar. i. c.

Gene. xv. b.  
Roma. iii. a.

ii. 15. or: so Wy., and P., 'ethir,' reading *aut* with Hent. and the four Vg. codices, the Speculum, Sarum Brev., and Moz. Missal. MS. Corb. has *sine*; but St., Sixt., Clem., *et* as in R. ilk dais liflade: *victu quotidiano*.

16. proffite: so P., but Wy. adds 'to you,' and Harl. 1772, R. have *vobis*.

18. of werkis: *ex operibus*.

19. and deuilis: *et daemones*; Rh., 'the devils also.' Gau (p. 26), 'the dewillis trowis and trimlis.' Abp. Ham. (p. 127), 'The dewillis trowis that thair is ane God, and for feir of his terribil jugement thai tremyl.'

20. idile: so Wy., P., reading *otiosa* with St., Hent., codd. Amiat. s.m., Fuld., Demid., Tolet., Harl. 1772, the Vienna Fragments, the Sarum Brev., and R. MS. Corb. has *uacua*. Sixt., Clem., with cod. Amiat. p.m. have *mortua* as in vers. 17.

22. was fillit: *consummata est*.

23. was fillit: *suppleta est*. reput: *reputatum*. Wy., 'rettid'; P., 'arettid.'

24. Ye se, &c.: Burne (f. 2), 'Zea se thairfore that ane man is iustefeit be varkis and not be faith onlie': *id.* (f. 150 v.), 'Ze se thairfoir that ane man is iustefeit be vorkis, and nocht be fayth

Gall. iii. a.  
Josue ii. a.  
ande vi. b.

man is iustifijt of werkis, and nocht of faith aanly.  
<sup>25</sup> In like manir, quhethir alsa Raab, the hure, was  
 nocht iustifiit of werkis, resaving the messingeris, and  
 send thame out be ane vthir way? <sup>26</sup> For as the  
 body without spirit is dede, sa alsa faith without  
 werkis is dede.

tificatiounn  
 (to gulde  
 werkis,  
 quhilkis in  
 weray deide  
 justifiis  
 nocht befor  
 Gode, bot  
 outwardly  
 testifies  
 of [faith]  
 ande causis  
 menn to  
 prais Gode  
 in uss.

### iii chap.

F. 196 v.

Math. xxiii.  
 a.  
 Ecclesi. xiii.  
 a., xix. c.,  
 xxv. b.

My brethir, will ye nocht be made mony maistris,  
 wittand that ye tak the mare dome. <sup>2</sup> For al we  
 offend in mony thingis. Gif ony man offendis nocht  
 in worde, this is a perfite man; for alsa he may lede  
 about al the body with a bridile. <sup>3</sup> For gif we putt  
 bridilis into horsis mouthis, for to consent to vs, and  
 we lede about al the body of thame. <sup>4</sup> And lo!  
 schippis, quhen thai ar gret, and ar drevin of strang

onlie.' J. Ham. (Cath. Traict., sig. S, v. v.), 'ze se yat man is iuste-  
 feit be varkis and not be faith onlie': *id.* (f. 18), 'ze se that man is  
 iustifiit be guid varks, and nocht be faith onlie': *id.* (f. 85 v.), 'Ze  
 se yat a man is iustefeit be gude varkis, and not be faith onlie.'

ii. 25. In like manir, quhethir alsa: P., 'In lijk maner, and  
 whether also,' but one MS. omits 'and.' Wy., 'Also forsothe  
 and Raab . . . wher.' Vg. reads *Similiter et . . . nonne* with  
 codd. Tolet., Gigas, Corb., but Hent. with the other authorities  
 including R. has *Similiter autem et . . . nonne.* resaving: so  
 Wy., 'receyuyng,' but P., 'and resseyuede.' Vg., *suscipiens.*  
 and send: P., 'and sente'; Wy., 'doynge out, or sendinge out.'  
 Vg., *ejiciens.*

iii. 2. for alsa he may lede about: *potest etiam . . . circum-*  
*ducere*; Wy., 'forsothe he mai . . . lede aboute.' Abp. Ham.  
 (p. 107), 'Gyf a man offend or syn nocht in his worde, he is ane  
 perfite man.'

3. For gif: *Si autem*; Wy., 'Forsothe if' and we lede about:  
*et . . . circumferimus*; Rh., 'we turn about all their body also.'  
 St. omits *et*; Hent. reads *etiam*. Abp. Ham. (p. 107), 'Behald,  
 . . . we put brydillis into the hors mouthis, that thai suld obey us,  
 and we turne about all thair bodie.'

4. And lo: so Wy., P., reading *Et ecce* as in St., Hent., Sixt.,  
 codd. Demid., Tolet., and R.; but Clem., *Ecce et* with codd.  
 Amiat., Fuld., Corb., and the Speculum. The Vienna Fragments  
 have *Ecce* only.

windis, yit thai ar born about of a litil gournale,  
quhar the moving of the gournour will. <sup>5</sup> Sa also the  
tounge is bot a litil membir, and raasis gret thingis.  
Lo! how litil fier birnis a ful gret wod. <sup>6</sup> And our  
tounge is fier, the vniuersitee of wickitnes. The tounge  
is ordanit in our membris, quhilk defoulis al the  
body; and it is inflammit of hell, and inflammis the  
quhele of our birth. <sup>7</sup> And al the kynde of beestis,  
and of foulis, and of serpentis, and of vthiris is  
chastizit, and thai ar made tame of mannis kynde;  
<sup>8</sup> Bot naman may chastice the tounge, for it is ane  
vnpeceabile euile, and full of dedelie venome. <sup>9</sup> In  
it we blesse God, the fader, and in it we curse Gene. i. b.  
men, that ar made to the liknes of God. <sup>10</sup> Of the  
sammin mouth passis furth blessing and cursing. My  
brethir, it behuvis nocht that thir thingis be done sa.  
<sup>11</sup> Quhethir a well of the sammin hool bringis furth  
swete and salt watir? <sup>12</sup> My brethir, quhethir a fig tre

iii. 4. **yit thai ar born about**: so P., and Wy., 'sotheli thei  
ben born aboute,' both probably reading *circumferuntur autem*  
as in St., Hent., Sixt., codd. Fuld., Gigas, and R. Hent. also  
records a reading *tamen* in four MSS. Vg. omits *autem*. **gouir-  
nale**: *gubernaculo*. Rh., 'stern'; RV., 'rudder.' **the moving  
of the gournour**: *impetus dirigentis*. Wy., 'the bire of a man  
dressinge'; Rh., 'the violence of the director.' Abp. Ham. (p.  
108), 'Behald also the schippis, suppose thai be large and gret,  
and drevin with gret windis, yit ar thai turnit about with a verrai  
smale Helme or Rudder, quhairto saevir the schipmen will.'

5. **raasis**: *exaltat*; Rh., 'vaunteth.' MS. Corb. reads *gloriantur*.  
**how litil**: *quantus*; Wy., 'hou miche.'

6. **the vniuersitee**: *universitas*; Rh., 'a whole world.' **and  
it is inflammit**: *inflammata*.

7. **And al**: *Omnis enim*, but MS. Corb. has *autem*. **of vthiris**:  
*ceterorum*. **is chastizit, and thai ar made tame**: so P., but Vg.,  
*domantur et domita sunt*; Wy., 'ben ouercome, or vndirzokid, and  
ben maad taame.' MS. Corb. reads *domatur et domita est*; the  
Speculum, *domatur et subjecta est*.

8. **vnpeceabile**: *inquietum*; P., 'vnpesible'; Wy., 'vnquyet,  
or vnpesible.'

10. **be done sa**: *ita fieri*.

11. **hool**: *foramine*.



may mak grapes, outhir a wyne tre figis? Sa nouthir salt watir may mak suete watir. <sup>13</sup> Quha is wise, and taucht amang you? schaw he (a) of gude leving his wirking, in myldnes of his wisdom. <sup>14</sup> That gif ye haue bittir invy, and stryuyngis ar in your hartis, wil ye nocht haue glorie, and be learis aganes the treuth. <sup>15</sup> For this wisdom is nocht fra abone cumming doun, bot erdlie, and beestlie, and feendlie. <sup>16</sup> For quhare is inuy and striff, thare is vnstedfastnes, and al schrewit werk. <sup>17</sup> Bot wisdom that is fra abone, first it is chast, eftirwart peceabile, myld, abile to be consalit, consentand to gude thingis, full of mercy and of gude fruitis, deemand without fenyeing. <sup>18</sup> And the fruitis of richtuines is sawin in pece, to men that makis pece.

Colo. iii. a.  
Eph. v. d.  
Roma. xiii. b.  
Sapi. v. d.

(a) After *he*, *his* deleted and *of* added above.

iii. 13. *Quha is wise*: *Quis sapiens*. Wy., P. supply '*is*,' but cod. Demid. actually reads *Quis sapiens est*. *taucht*: *disciplinatus*; Wy., '*disciplined, or chastised*.' *of his wisdom*: so P. without authority. Vg., *sapientia*; Wy., '*of wisdom*.'

14. *That gif*: *Quod si*.

15. *and beestlie, and*: so P., without authority for the conjunctions. Vg., *terrena, animalis, diabolica*.

16. *schrewit*: *pravum*.

17. *first*: *primum quidem*. *myld*: so Wy., P.; *modesta*. *abile to be consalit*: *suadibilis*; Wy., '*suadible, that is, easy for to treete, and to be treetid*.' *consentand to gude thingis*: *bonis consentiens*. Rh., '*consenting to the good*.' This gloss on *suadibilis* is not in cod. Amiat. or the Vienna Fragments. *deemand without fenyeing*: so Wy., P., reading as in Sixt., codd. Fuld., Demid., Gigas, and R., *judicans sine simulatione*. But St., Hent., Clem., with codd. Amiat., Tolet., and the Vienna Fragments, have *non judicans, sine simulatione*. S. Aug. *Speculum* reads *non diiudicans, sine simulatione*; MS. Corb., *sine diiudicatione, inreprehensibilis, sine hypocrisi*. Abp. Ham. (p. 198), '*The wisdom quhilk is fra abone it is first puir, clein, and chast. It is peaceabil, gentil and easy to be entretit, agreand to all gud thingis, ful of mercy, and of gud fruitis, alwais doand gud warkis*.'

18. *fruitis*: so eight MSS. of P., but others '*fruyt*.' Wy., '*fruytes*,' without recorded variant. But Vg. *fructus* . . . *semis-natur*, and so in all authorities.

## The iiij chaptur.

Qvharof ar batalis and strijfis amang you? Quhethir nocht of your couatices, that fechtis in your membris? <sup>2</sup>Ye couate, and ye haue nocht? Ye sla, and ye haue inuy, and ye may nocht get. Ye chide, and makis <sup>F. 197 r.</sup> batale; and ye haue nocht, for ye ask nocht. <sup>3</sup>Ye ask, and ye resaue nocht; for that ye ask euile, as ye schaw opinlie in your couatices. <sup>4</sup>Adultraris, wate ye nocht, <sup>i. Joh. ii. a.</sup> that the frendship of this world is ennimy to God? Tharfor quha euir wilbe freend of this world, is made the ennimy of God. <sup>5</sup>Quhethir ye gesse, that the <sup>Gal. i. b.</sup> scriptur sais vainlie, The spirit that duellis in you, couatis to jnuy? <sup>6</sup>Bot he gevis the mare grace; for <sup>Roma. viii. d.</sup> quhilk thing he sais, God withstandis proudemen, bot <sup>Gal. v. c.</sup>

iv. 1. Qvharof ar batalis: *Unde bella.* P. supplies '*ben.*' Quhethir nocht of: so Wy., P., reading with St., Sixt., codd. Amiat., Tolet., the Moz. Missal, and R., *Nonne ex*; but Hent., Clem., *Nonne hinc?* *ex*, with cod. Fuld., the Vienna Fragments, and S. Aug. Speculum. Rh., 'Are they not hereof? of your concupiscences?' Priscillian and the Speculum have *nonne de uoluntatibus.*

2. Ye chide: *litigatis.* for: *propter quod.*

3. for that ye ask euile: *eo quod male petatis*; Rh., 'because you ask amiss.' as ye schaw opinlie in your couatices: so P., and Wy., 'as in 3oure coueytise ye shewen,' but one MS. has 'that 3e take fully.' Vg., *ut in concupiscentiis vestris insumatis*; MS. Corb. has *ut in libidines uestras erogetis*; cod. Tolet. and Miss. Moz. *consummami.* Rh., 'that you may consume it on your concupiscences.' Mammotrectus, 'Ut . . . insumatis .i. in uoluptatibus uestris expendatis.' P. has probably mistaken the last word for *expandatis.* Lyra, 'ut . . . insumatis .i. concupiscentias uestras impleatis . . . insumere est intus sumere quod est concupiscentiam malam adimplere.'

4. Adultraris: Wy., 'Auotrers'; P., 'Auowtrers.' is made: *constituitur.* Abp. Ham. (p. 193), 'Ye adulteraris ken ye nocht that the frendship of this world is a ennymye to God?'

6. God withstandis: Gau (p. 19), 'god is agane the pridful and giffis his grace to the meik.' Abp. Ham. (p. 264), 'God will resist the proud man, and geve his grace to the meik.'

to mekemen he gevis grace. <sup>7</sup> Tharfor be ye subiect to God; bot withstand ye the deuile, and he sal fle fra you. <sup>8</sup> Nere ye to God, and he sal nere to you. Ye synnaris, clenge the handis, and ye doubile in saule, purge ye the hartis. <sup>9</sup> Be ye wrechis, and waile ye; your lauching be turnit into weping, and ioy into sorow of hart. <sup>10</sup> Be ye mekit in the sight of the Lord, and he sal enhannce you. <sup>11</sup> My brethir, wil ye nocht bacbite ilk vthir. He that bacbitis his bruthir, outhir that deemys his bruthir, bacbitis the law, and deemys the law. And gif thou deemis the law, thou art nocht a doar of the law, bot a domysmann. <sup>12</sup> Bot aan is maker of the law, and iuge, that may tyne, and delyuir. <sup>13</sup> And quha art thou, that deemis thi nechbour? Lo! now ye, that sais, This day, or to morn, we sal ga into (a) that ilk citee, and thar we sal duell a yere, and we sal mak merchandice, and we sal mak wyning; <sup>14</sup> Quhilkis wate nocht, quhat is to you in the morn.

(a) *in* added above *to*.

iv. 8. *in saule*: *animo*; Wy., 'of inwit, or wille.'

9. *wrechis*: P., 'wretchis'; *miseri*. and *walle ye*: so P., translating *Miseri estote et lugele*: *risus*, &c., as in R. MS. Corb. has *Lugele miseri et plorate*. Vg., with the best authorities, *Miseri estote, et lugele, et plorate*; Wy., 'Be 3e wrecches in 3oure owne izeu, and weyle 3e, and wepe 3e.' Cod. Tolet. and the Moz. Missal omit the first *et*; S. Aug. Speculum the second. *lauching*: P., 'leizyng'; *risus*. *sorow of hart*: so Wy., P., but Vg., *moerorem* only. MS. Corb. has *tristitiam*.

11. *My brethir*: so Wy., P., reading *fratres mei* with St., Hent., Sixt., codd. Amiat., Gigas, Harl. 1772. But Clem. has *fratres* only, as in the other authorities and R.

12. *Bot*: so P., and similarly Wy., 'Sotheli,' reading *Unus est enim legislator* with St., Hent., Sixt., codd. Demid., Gigas, Harl., the Speculum, and R.; but Clem., with codd. Amiat., Fuld., Tolet., and others, omits *enim*.

13. *thi nechbour*: so Wy., P., adding *tuum* as in St., codd. Gigas, Demid., Harl. 1772. Vg., *proximum*. *This day, or to morn*: P., 'To dai ethir to morewe.' *that ilk*: P., 'thilke'; *illam*.

14. *is*: so Wy., P., reading *sit* as in codd. Amiat., Harl. 1772, Gigas, and R.; but Vg., *erit*.

<sup>15</sup> For quhat is your lijf? A smewk apperand at a litil, and eftirwart it salbe wastit. Tharfor that ye say, Gif the Lord will, and gif we leeuwe, we sal do this thing, outhir that thing. <sup>16</sup> And now ye mak full out ioy in your pridis; euiry sic ioying is wickit. <sup>17</sup> Tharfor it is synn to him, that can do gude, and dois nocht.

Act. xviii. c.  
Heb. vi. a.  
Luc. xii. e.

### The v chaptur.

Do now, ye richemen, wepe ye, yelland in your wrechitnessis that sal cum to you. <sup>2</sup> Your richessis ar rottin, and your claathis ar etin of mowris. <sup>3</sup> Your gold and siluir has roustit, and the roust of thame salbe to you into witnessing, and sal ete your fleschis, as fier. Ye haue tresourit to you jre in the last dais. <sup>4</sup> Lo! the hyre of your werkmen, that schaire your feeldis, quhilk is fraudit of you, crijs; and the crie of thame has entrit into the eris of the Lord of oostis. <sup>5</sup> Ye haue etin on the erde, and in your licheries ye haue nurysit your hartis. In the day of slaing

i. Timo. vi.  
b.  
Leui. xix. c.  
Deut. xxiii.  
c.  
Tobie iii. c.

Luc. xvi. c.

iv. 15. A smewk: *vapor est.* at a litil: *ad modicum*; Rh., 'for a little while.' Tharfor that ye say: *pro eo ut dicatis*; Rh., 'for that you should say.'

16. ye mak full out ioy: *exultatis*; Wy., '3e gladen.'

17. to him, that can do gude: *Scienti . . . bonum facere.*

v. 1. Do now: *Agite nunc*; Rh., 'Go to now.' yelland: Wy., '3oulynge'; P., '3ellinge.' Vg., *ululantes.* wrechitnessis: *miseriis.*

2. mowris: Wy., P., 'mou3tis'; *tineis.* Comp. S. Matthew, vi. 19.

4. schaire: Wy., P., 'repiden'; *messuerunt.* feeldis: so P., but Wy., 'cuntrees'; *regiones.* MS. Corb. reads, *qui arauerunt in agris uestris.*

5. Ye haue etin: *Epulati estis*; Rh., 'You have made merry.' in your licheries: so Wy., P. translating *in luxuriis uestris*, as read by R., but Vg. omits *uestris.* In the day of slaing: so Wy., P., connecting the phrase with what follows, as in cod. Fuld. and R.; but Vg., *enueristis corda uestra in die occisionis*, with *diem* in cod. Amiatinus.

<sup>6</sup> Ye broucht and slew the iustman, and he againstude  
 nocht you. ✠<sup>7</sup> Tharfor, brethir, be ye pacient, til  
 to the cumming of the Lord. Lo! ane erdteelar  
 abides precious fruit of the erde, pacientlie suffring,  
 till he resaue tymouse and laatsum fruit. <sup>8</sup> And be  
 ye pacient, and conferme ye your hartis, for the  
 cumming of the Lord sal nere. <sup>9</sup> Brethir, wil ye  
 nocht be soroufull ilk to vthir, that ye be nocht  
 deemyt. Lo! the iuge standis nere befor the yett.  
<sup>10</sup> Brethir, tak ye exempile of euil gaing out, and  
 of lang abiding, and trauale, and of pacience, the  
 prophetis, that spak to you in the name of the  
 Lord. ✠ <sup>11</sup> Lo! we blesse thame that suffrit. Ye  
 herd the suffring of Job, and ye saw the end of

F. 197 v.

Math. v. a.  
 Job i. c. and  
 ii. b.

v. 6. **Ye broucht**: so P., Wy., '3e ledde to,' both reading *Adduxistis*, with St., Hent., Sixt., codd. Amiat., Tolet., Harl. 1772, and R. But Clem., with the other authorities, has *Addixistis*. MS. Corb., *Damnastis*.

7. **erdteelar**: P., 'erthetilier'; *agricola*. **abides**: *expectat*. **tymouse** and **laatsum fruit**: P., 'tymeful and lateful fruyt'; *temporaneum et serotinum*.

8. **And be ye pacient**: so Wy., P., but Vg., *Patientes igitur estote et vos*. But Hent., with the four Vg. codices and Harl. 1772, omits *igitur*; R. has *Patientes vos estote*; MS. Corb., *Et vos patientes estote*. **sal nere**: P., 'schal neijze,' Wy., 'shal neijze,' reading *appropinquabit* with St., Hent., Sixt., the four Vg. codices, Gigas, Harl. 1772 s.m.; but Clem. *appropinquauit*. MS. Corb., *adpropiauit*.

9. **wil ye nocht be soroufull**: *Nolite ingemiscere*; Rh., 'Grudge not.' RV., 'Murmur not.' **standis nere**: *assistit*.

10. **of euil gaing out**: *exitus mali*; omitted by Hent., with codd. Amiat., Fuld., Harl. 1772. **and of lang abiding**: so P., translating *et longanimitatis et*, as inserted between *mali* and *laboris* by St., but Wy., 'and of long abijdinge of trauele,' adding *et longanimitatis*. Cod. Demid. has, *laboris et patientiae et longanimitatis et exitus mali*, *Prophetas*; Tolet., Miss. Moz., *laboris et patientiae exitus mali et longanimitatis*; R., *exitus mali, longanimitatis, laboris et paciencie et prophetarum*; Vg., *exitus mali, laboris, et patientiae, Prophetas*. **to you**: so Wy., P., adding *vobis* without good authority.

11. **we blesse**: *beatificamus*.

the Lord, for the Lord is mercifull, and doand mercy.  
<sup>12</sup> Befoir althingis, my brethir, wil ye nocht swere,  
 nouthir be heuen, nouthir be erde, nor be quhat euir  
 vthir aath. Bot be your word Ye, ye, Nay, nay,  
 that ye fall nocht vndir dome. <sup>13</sup> And gif ony of  
 you is soroufull, pray he with pacient saule, and say  
 he psalm. <sup>14</sup> Gif ony of yow is seek, leid he in  
 preestis of the kirk, and pray thai for him, and anoynt  
 with oile in the name of the Lord; <sup>15</sup> And the prayer  
 of faith sal saaf the sekeman, and the Lord sal mak  
 him licht; and gif he be in synnis, thai salbe forgevin

Math. v. d.  
 ii. Cor. i. c.

Mar. vi. b.

v. 11. **mercifull, and doand mercy**: *misericors . . . et miserator.*

12. **your word**: so Wy., P., probably reading *verbum vestrum* as in codd. Tolet., Cavensis (see Berger, p. 233). Vg., *sermo vester*; Rh., 'your talk.'

13. **And gif**: so P., and similarly Wy., both translating *Tristatur autem aliquis vestrum? Oret aequo animo et psallat*, as in Sixt., and, with the omission of *autem*, in cod. Amiat., S. Aug. Speculum, and Miss. Moz. But Hent., Clem., with cod. Demid., *Tristatur aliquis vestrum? oret: Aequo animo est? psallat*, with which agrees cod. Tolet., but substituting *Affligitur*. St. reads, *Tristatur autem aliquis vestrum? oret. Aequo animo? et psallat*, and Harl. 1772, Gigas have the last two words. MS. Corb., *anxiat aliquis ex vobis? oret. hilaris est? psalmum dicat*.

14. **Gif, &c.**: *Infirmatur quis in vobis*, but codd. Fuld., Harl. 1772, have *aliquis*; Gigas and R., *aliquis ex vobis*; MS. Corb., *Et infirmis est aliquis in vobis. for him: super eum*; Wy., 'on him.' **and anoynt with olle**: *ungentes eum oleo*; three MSS. of P. add 'him.' MS. Corb. omits *eum*.

15. **sal mak him licht**: *alleviabit*. Hent., with cod. Amiat., *allevabit*. Vv. 14, 15: Burne (f. 62 v.), 'gif thair be onie seik amangis zou, lat him cal for the Preistis of the kirk, and lat thame pray vpone him, oyntand him vith oyle in the name of the lord, and the obsecratione of fayth sall haille him quha is seik, and the lord sal raise him, and gif he be in synnis, thay salbe remitted unto him': *id.* (f. 152), 'Gif thou be seik cal for the preistis of the kirk and be oynted vith oyle in the name of the lord, that prayer being maid for the thou may be releued from syn.' Abp. Ham. (p. 229), 'Gyf ony be seik amang yow, lat him call for the preistis of the kirk, and lat thame pray our him and unct him with oyle in the name of our Lord, and the prayar of faith sal saif him that is seik, and our Lord sal comfort him, and gif he be in synnis, thai sal be forgevin to him.'

iii. Reg.  
xvii. a.  
Luc. iii. c.

iii. Reg.  
xviii. a.

to him. ✠<sup>16</sup> Tharfor knowleche ye ilk to vthir your synnis, and pray ye ilk for vthir, that ye be saluit. For the continuale praier of a iust man is mekile worth. <sup>17</sup> Helie was a mortale man like vs, and in praier he prait, that it suld nocht rayn on the erde, and it raynit nocht iii yeris and vi monethis. <sup>18</sup> And eftsone he prait, and heuen gaue rayn, and the erde gaue his fruit. <sup>19</sup> And, brethir, gif ony of you erris fra treuth, and ony conuertis him, <sup>20</sup> He awcht to witt, that he that makis a synnar to be turnit fra the errour of his way, sall saaf the saule of him fra dede, and keuiris (or hydis) the multitude of synnys. ✠

The end of Sanct James epistill.

v. 16. **Tharfor knowleche**: J. Ham. (Fac. Traict., p. 268), 'Confesse zour sinnes ane to another, and pray ane for another that ze may be sauet.' Abp. Ham. (p. 244), 'The continual prayar of ane just man is of gret strenth or powar.'

17. **mortale**: *passibilis*. P., 'deedli'; Wy., 'passible, or able for to suffre.'

19. **erris . . . conuertis**: *erraverit . . . converterit*.

20. **keuiris (or hydis)**: the gloss is Nisbet's. P., 'keuereth.' Wy., 'couerith,' reading *operit*, as in Hent., cod. Fuld., S. Aug. Speculum (but with variants, *operiet*, *cooperit*), and R. Codd. Amiat., Demid., Tolet., Miss. Moz. have *cooperit*, and so Origen quotes. But Vg., *operiet* as in MS. Corb., and St., *operiat*.

# Peter.

## The first chaptur. (a)

**P**ETIR, apostil of Jesu Crist, to the chosen men,  
to the cumlingis of scatering on breed, of Ponte, Act. viii. a.  
of Galathie, of Capadosie, of Asie, and of Bitinie,  
<sup>2</sup> Be the befor knawing of God, the fader, in halowing  
of spirit, be obedience, and springing of the blude of F. 198 r.  
Jesu Crist, grace and pece be multiplijt to you. Hebre. ix. b.  
<sup>3</sup> Blessit be God, and the fader of our Lord Jesu ande x. c.  
Crist, quhilk be his gret mercy begat vs agane into (b) ii. Peter i. a.  
the leeing hope, be the aganerijsing of Jesu Crist ii. Cor. i. a.  
fra dede, <sup>4</sup> Into heretage vncorruptable, and vnde- Ephe. i. a.  
i. Cor. xv. c.

(a) Most MSS. of P. have no initial rubric, but that adopted by FM. as the basis of their text is headed, 'Here bigynneth the first pistle of Petre.' The four Vg. codices have no *Argumentum*, but the Gloss and the early editions have a brief introduction.

(b) to added above *in*.

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i. 1. to the chosen, &c. : *electis advenis*; Wy., 'to the chosen gestis, or comelingis.' of scatering on breed : P., 'of scater yng abroad'; *dispersionis*.

2. in halowing : so P., reading *in sanctificatione*, with codd. Demid., Harl. 1772 s.m., the Sarum Brev., and Moz. Missal; but Vg., *in sanctificationem*; Wy., 'in to halewinge.' be obedience : so P., but Vg., *in obedientiam*; Wy., 'in to obedience.' Cod. Demid. has *in obedientia*; the Vienna Fragments, *in obsequium*. springing : *aspersionem*; Wy., 'sprengynge.'

3. be his gret mercy : so P., reading *per misericordiam suam magnam*, as in cod. Tolet., Gildas, Cassianus, and the Moz. Missal; but Vg., *secundum*; Wy., 'up his greet mercy.' begat vs agane : *regeneravit nos*.



Roma. viii. for you, <sup>5</sup> That in the virtue of God ar kepit be  
<sup>a</sup> Collo. iii. a. the faith into hele, and is reddy to be schawit in  
 Joh. xxiii. a. the last tyme. <sup>6</sup> In quhilk ye sal mak joy, thouch it  
<sup>c</sup> Jaco. i. a. behuvis now a litil to be sorowful in dyuerse temp-  
 Math. xxv. tatiouns; <sup>7</sup> That the preving of your faith be mekile  
 Joh. xx. d. mare precious than gold, that is previt be fire; and  
 be fundin into loving, and glorie, and honour, in the  
 reuelatioun of Jesu Crist. <sup>8</sup> Quham quhen ye haue  
 noch sene, ye lufe; in to quham alsa now ye noch  
 seand, beleues; bot ye that beleues sal haue ioy, and  
 glaidnes that may noch be tald out, and ye salbe  
 glorifijt, <sup>9</sup> And haue the end of your faith, the hele  
 of your saulis. <sup>10</sup> Of quhilk hele prophetis soucht,  
 Gene. xlix. and cersit, that prophecijt of the grace tocumming in  
<sup>b</sup> Daniel ii. g.

i. 4. for you: so P.; Vg., *in vobis*; Wy., 'in 3ou.' But cod. Amiat. has *vobis* merely.

5. and is reddy: *paratam*, agreeing with *hereditatem* in vers. 4.

6. thouch: P., 'thou3'; Wy., 'if.' Vg., *si*.

7. be mekile mare precious: so Wy., P., adding *sit* as in codd. Amiat., Fuld., Tolet., Harl. 1772, Lect. Luxov., R., V., Sarum and Moz. Missals, and Fulgentius. But Vg., *multo pretiosior auro*. and be fundin: so P., but there is no conjunction in Vg., or those authorities which add *sit*. Wy., 'be it founde.' in the reuelatioun: so P., translating *in revelatione* as read by Hent., Sixt., Clem., cod. Fuld., and R.; but Wy., 'in to the reuelacioun,' reading *in revelationem* with St., codd. Amiat., Demid., the Sarum and Moz. Missals.

8. bot ye that beleues, &c.: *credentes autem exultabitis letitia*; Wy., 'forsothe 3e bileuyng shulen haue ioye with oute forth in gladnesse.' P., whom Nis. follows, would seem to have mistaken 'in' for 'and.' Hent. reads *exultatis* with cod. Fuld. and the Greek; Rh., 'and believing you rejoice with joy.' that may noch, &c.: *inenarrabili et glorificata*; Wy., 'vnenarrable, that mai not be told out, and glorified.' Purvey's paraphrase of *glorificata*, copied by Nisbet, is characteristic but unwarranted.

9. And haue: *Reportantes*; Wy., 'bringyng a3en.' of your saulis: so Wy., P., reading *animarum vestrarum* as in St., cod. Amiat., Miss. Moz., R., V. Vg. omits *vestrarum*.

10. soucht: *exquisierunt*; Wy., 'sou3ten out.' cersit: Wy., P., 'enserchiden'; *scrutati sunt*.

yow, <sup>11</sup> And soucht quhilk or quhat manir tyme the spirit of Crist signifijt in thame, and befor tald tha passiouns, that ar in Crist, and the lattir glorijs. <sup>12</sup> To quhilk it was schawit, for nocht to thame self, bot to you thai mynisterit tha thingis, that now ar tald to you be thame that prechit to you be the Haligaast send fra heuen, into quham angelis desiris to behald. <sup>13</sup> For quhilk thing be ye beltit the lendis of your saule, sobir, perfite, and hope into the ilk grace that is proffrit to you be the schawing of Jesu Crist, <sup>14</sup> As sonniss of obedience, nocht made like to the foirmare desires of your vncunnynghes, <sup>15</sup> Bot like him that, haly, has callit you; that alsa ye you self be haly in al leving; <sup>16</sup> For it is writtin, Ye salbe haly, for I am haly. <sup>17</sup> And gif ye inwarty call him fader, quhilk

Agge ii. b.  
Zacharie vi.  
b.

Act. i. a.  
Luc. ii. b.

Luc. xii. d.

Leui. xi. g.  
ande xix. a.

i. 11. **And soucht**, &c. : P., 'and souzten which euer what maner tyme,' but two MSS. have 'ether' for 'euer.' Vg., *Scrutantes in quod, vel quale tempus*; Wy., P., appear to have omitted in. **and befor tald** : *pronunciants*.

12. **for** : *quia*; Rh., 'that.' **be the Haligaast**, &c. : *Spiritu sancto misso de celo*.

13. **bo ye beltit the lendis** : P., 'be 3e gird the leendis.' Vg., *succincti lumbos*; but Gildas quotes with added *estote*. **perfite** : so Wy., P., reading *perfecti* with St., Sixt., and Lect. Luxov., but Hent., Clem., *perfecte* with the four Vg. codices, Gildas, Beda, Cassiodorus, and R. Rh., 'trust perfectly.' **and hope** : *sperate*; P. supplies 'and.' **is proffrit** : P., 'is profrid'; Wy., 'is offrid.' Vg., *offertur*. **be the schawing** : so P., reading *in revelatione* with Hent., codd. Amiat., Fuld., and Gildas, but Wy., 'in to the reuelacioun, or shewing,' translating *in revelationem*, as in St., Sixt., Clem., codd. Tolet., Demid., R., and V.

14. **vncunnynghes** : *ignorantia*; Wy., 'ignoraunse.'

15. **haly** : *Sanctum*; Rh., 'the Holy one,' but Wy., P. may have read *sanctos*, as in Gildas. Cod. Gigas has *ut Sanctum*. **that alsa ye you self** : P., 'that also 3e silf,' but two MSS. have '3e 3ou silf.' St., Sixt. read *ut et ipsi* with Beda, R., and V.; but Hent., Clem. omit *ut* with the four Vg. codices and S. Aug. Speculum. **leving** : *conversazione*.

16. **For** : *Quoniam*.

17. **inwarty call** : P., 'inwardli clepe'; Wy., 'inclepen.' Vg., *invocatis*.

Math. xrv. c. deemys without acceptioun of persounns be the werk  
 i. Cor. vi. c. of ilkman,  $\text{†}$  lecue ye in drede in the tyme of your  
 ande vii. c. pilgrimage; <sup>18</sup> Witting that nocht be corruptabile  
 gold, or siluir, ye ar boucht agane of your vane  
 Hebre. ix. b. leving of fadris traditioun, <sup>19</sup> Bot be the precious  
 i. Joh. i. b. blude as of the lambe vndefoulit and vnsportit, Crist  
 Apoca. i. a. Jesu, <sup>20</sup> That was knowne befor the making of  
 Esaie ix. b. the warld, bot he is schawit in the last tymes, for  
 Luc. ii. b. you <sup>21</sup> That be him ar faithfull in God; that raasit  
 F. 198 v. him fra dede, and gaue to him eurlasting glorie,  
 Phil. ii. a. that your faith and hope war in God. <sup>22</sup> And mak  
 Act. xv. b. ye chast your saulis in obedience of charitee, in  
 lufe of brethirhede; of sympile hart lufe ye togiddir  
 mare besilie. <sup>23</sup> And be ye born agane, nocht of  
 corruptible seed, bot vncorruptible, be the word of  
 leving God, and duelling into without ende. <sup>24</sup> For  
 Esaie xl. a. ilk flesch is hay, and al the glorie of it as flour

i. 17. lecue ye: *conversamini*. pilgrimage: *incolatus*; Wy., 'pilgrimage, or litel dwelling in erthe.' Mammothrectus, 'incolatus .i. peregrinationis.'

18. be corruptabile gold, &c.: so Wy., P., but Vg., *corruptibilibus, auro vel argento*; Rh., 'with corruptible things, gold or silver.' S. Jerome quotes with *corruptibili*.

19. Crist Jesu: so Wy., P., reading *Christi Jesu* as in R., S. Ambrose, Fulgentius; cod. Amiat. has *Iesu Christi*. Vg., *Christi*, with codd. Fuld., Tolet., Demid., and the Sarum Missal. Vv. 18, 19: J. Ham. (Fac. Traict., p. 222), 'we ar redemit, not be gold nor siluer, bot be the pretious bluid of the immaculat lambe Christ Iesus.'

20. That was knowne befor: *Præcogniti quidem ante*; Wy., 'bifore knowun sotheli bifore.'

21. eurlasting glorie: so Wy., P., reading *gloriam sempiternam* as in R.; but Vg., with all the authorities, *gloriam* only.

23. And be ye born agane: *Renati*; P. supplies 'And be 3e.'

24. is hay: P., 'is hey'; Wy., 'hay.' Vg., *Quia omnis caro ut fœnum*, with codd. Amiat., Fuld., Demid.; but Harl. 1772, the Sarum Missal, and R. omit *ut*. Cod. Tolet., *propter quod omnis caro sicut fœnum*; cod. Gigas has *sicut*. as flour: so Wy., but P., 'is as flour.' Vg., *tantum flos*; Priscillian quotes with *ut* in both places.

of hay; the hay dryit vp, and his flour fell down; Ecclesi. xiii. b.  
<sup>25</sup> Bot the word of the Lord duellis withoutin end. ✠ Jaco. i. b.  
 This is the word that is prechit to yow. Deut. xxx. c.

### The Secund chaptur. ✠

Tharfor put ye away all malice, and al gile, and Ephe. iiii. c.  
 fenyengis, and jnyvis, and al bachbitingis; <sup>2</sup> As now Collo. iii. a.  
 born yonng childir, resonnable, without gile, couate ye Hebre. xii. a.  
 mylk, that in it ye wax into hele; <sup>3</sup> Gif neuirtheles ye Math. xviii. a.  
 haue taastit, that the Lord is swete. <sup>4</sup> And nere ye to Psal. xxxiii. a.  
 him, that is a leving staan, and repreuit of men, bot  
 chosen of God, and honourit; <sup>5</sup> And ye you self as Ephe. ii. c.  
 quick staanis be ye abone biggit in to spirituale housis, Esaie lxvi. d.

i. 25. **This is** : P., 'And this is'; Wy., 'Sotheli this is'; *hoc est autem*. to yow : so Wy., P., apparently reading *vobis*, without authority. Clem., V., R., have *in vos*, but St., Sixt., Hent., with the best authorities, *in vobis*. Rh., 'among you.'

ii. 1. **bachbitingis** : so P., but Wy., 'detraccioun,' with R., *omnem detractionem*. Vg., *detractiones* with most authorities, but cod. Tolet., *invidiam*, and S. Aug. quotes with singulars throughout.

2. **As now born** : *Sicut modo geniti*. **resonnable, without gile** : so Wy., P., reading *rationabiles, sine dolo*, as in Hent., Sixt., codd. Fuld., Gigas, Harl. 1772, R., S. Aug. Speculum, and Gildas, and dividing, as in cod. Fuld., *sine dolo* from *lac*. St., with cod. Tolet., S. Ambrose, and the Sarum Missal, read *rationabiles et sine dolo*; Clem., with cod. Demid. and the Greek, *rationabile, sine dolo lac*; cod. Amiat. and Beda, *rationabile et sine dolo lac*. RV., 'the spiritual milk which is without guile.'

4. **And nere ye** : P., 'And neiȝe ȝe.' Vg., *accedentes*; Wy., 'ȝe goynge nyȝe.' **that is a leving staan** : *lapidem vivum*; Wy., 'a quyk stoon.'

5. **And ye you self** : P., 'and ȝe silf,' but three MSS. add 'ȝou.' Vg., *et ipsi*, with most authorities, but MS. Puy (Berger, p. 175) has *et ipsi vos*, and cod. Tolet., *et vos*. **quick staanis** : *lapides vivi*. **in to spirituale housis, &c.** : so P., translating some reading like that of Fulgentius and Priscillian, *in domos spirituales, in sacerdotium sanctum*. Of the same type are S. Jerome, *in domum spiritualem et sacerdotium sanctum*, and *in domum spiritualem, sacerdotium sanctum*; Vienna Fragments, *in domum spiritualem, in sacerdotium sanctum*. S. Ambrose has *in sacerdotium*

Roma. xii. a. and ane haly preesthede, to offir spirituale sacrifices,  
 Heb. xii. d. acceptabile to God be Jesu Crist. <sup>6</sup> For quhilk thing  
 and xiii. c. the scriptur sais, Lo! I sal set in Syon the heichast  
 Esaie xxviii. c. kirnale staan, chosen and precious; and he that sal  
 Math. xxi. c. beleue in him, sal nocht be confonndit. <sup>7</sup> Tharfor  
 Act. iiii. a. honour to you that beleues; bot to men that beleues  
 Psal. cxvii. c. nocht, the staan quham the biggaris repreuit, this is  
 Esaie viii. c. made into the hede of the kirnale; <sup>8</sup> And the staan  
 of hurting, and staan of sclandir, to thaim that offendis  
 to the word, nouthir beleues it, in (a) quhilk thai ar  
 set. <sup>9</sup> Bot ye ar a chosen kynn, a kinglie preesthede,  
 Exod. xix. a. haly folk, a pepile of purchasing, that ye tell the virtues  
 Deut. vii. a. of him, that callit you fra mirknessis into his wondirful  
 Esaie xl. b. licht. <sup>10</sup> Quhilk sumtyme war nocht a pepile of God,  
 Osee. ii. c.

(a) In MS., *beleues in it quhilk*.

*sanctum*; Hilarius, *ad sacerdotium sanctum*. But Wy., 'be aboue bildid, spiritual housis, holy presthod,' follows Hent., Sixt., codd. Amiat., Harl. 1772, Gigas, and R., *domos spirituales, sacerdotium sanctum*. St. and the Sarum Missal read *domos spirituales in sacerdotium sanctum*; cod. Tolet., *domum spiritualement in sacerdotium sanctum*. Clem., with codd. Fuld., Demid., has *domus spiritualis, sacerdotium sanctum*.

ii. 6. *sais*: *continet*; Wy., 'holdith.' S. Jerome quotes with *dicit*. *I sal set*: so P., translating *ponam* as in Harl. 1772, S. Jerome, and R. Vg., *pono*. *kirnale*: Wy., P., 'corner'; *angularem*; and similarly in the next verse. *and precious*: *pretiosum*; P. inserts the conjunction and Beda quotes with *et*. *in him*: so P., translating *in eo*, as read in Harl. 1772, Vienna Fragments, Priscillian, and S. Jerome. Vg., *in eum*; Wy., 'in to him.'

7. *the staan*, &c.: comp. S. Matthew xxi. 42; Acts iv. 11.

8. *of sclandir*: *scandali*. *beleues*, &c.: P., 'bileuen it, in which thei ben set.' Vg., *credunt in quo et positi sunt*; Rh., 'believe wherein also they are put.' But Harl. 1772 and the Gloss omit *et*, and in R. it is added above the line.

9. *Bot ye ar*, &c.: *Vos autem genus electum*; P. supplies '*ben.*' of purchasing: *acquisitionis*. Abp. Ham. (p. 196), 'Ane kingly priestheid.'

10. *war nocht a pepile of God*: so P., adding *Dei* as in St., R., Beda, the Sarum Missal, and supplying 'were.' Vg., *non populus*.

‡ In the day  
of visita-  
ciounn.)  
That is to  
say, quhan  
God sal  
brynge it to  
the lyght.

bot now ye ar the pepile of God; quhilke had nocht  
mercy, bot now ye haue mercy. ¶ <sup>11</sup> Maast dere, I  
beseke you, as cumlingis and pilgrimes, to abstene you  
fra fleschlie desires, that fechtis aganes the saule;  
<sup>12</sup> And haue ye your conuersatioun gude amang hethin  
men, that in that thing that thai bacbite of you, as of  
mysdoaris, thai behald you of gude werkis, and glorifie  
God ‡ in the day of visitacioun. <sup>13</sup> Be ye subiect to ilk  
creature, for God; outhir to the king, as to him that is  
hear in state, <sup>14</sup> Outhir to dukis, as to thailk that ar  
send of him to the vengeance of mysdoaris, and to the  
praising of (a) gude men. ¶ <sup>15</sup> For sa is the will of  
God, that ye do wele, and mak the vncunnyngnes of  
vmprudent men to be dombe. <sup>16</sup> As fre men, and  
nocht as having fredome the keuring of malice, bot  
as the seruandis of God. <sup>17</sup> Honour ye almen, lufe  
ye brethirhede, dreed ye God, honour ye the king.  
<sup>18</sup> Seruandis, be ye subiectis in al drede to lordis, nocht

Roma. ix. c.

Roma. xiii.  
a.

Gala. v. c.

F. 199 r.

Math. v. b.  
i. Pet. iii. b.  
Roma. xiii.  
a.  
Titum iii. a.Roma. xii. b.  
Math. xxii.  
c.

Ephe. vi. a.

(a) After *of*, *god* deleted.

ii. 10. **ye ar**: P. supplies '3e ben.' **had nocht . . . ye haue**: *non consecuti . . . consecuti*.

11. **to abstene you**: Burne (f. 4), 'Abstene from carnal concupiscencis quhilkeis fecht aganis the Saul.'

12. **thai behald**, &c.: *ex bonis operibus vos considerantes*.

13. **Be ye subiect**: so Wy., P.; Vg., *Subiecti igitur estote*; but codd. Fuld., Tolet., Demid., and R., with the Sarum Breviary and Cassiodorus, omit *igitur*. **to ilk creature**: *omni humana creatura*; Wy., 'to eche creature of man.' For *creatura*, codd. Tolet., Harl. 1772, with Cassiodorus, read *ordinationi*. **as to him**, &c.: *quasi precellenti*; Wy., 'as precellent, or more worthi in staat.'

14. **to dukis**: *ducibus*. **as to thailk that ar send**: *tanquam . . . missis*. Vv. 13, 14: Abp. Ham. (p. 80), 'Submit your self to all ordinance of the temporal powar, quhidder it be to the king as to the principal, or to the princis and lordis, as thame that are deput be him.'

15. **ye do wele, and**: *benefacientes*. **vmprudent**: Wy., P., 'vnprudent'; *imprudentium*.

16. **the keuring**: *velamen*; Rh., 'for a cloke.'

18. **subiectis**: *subditi*; the MSS. of P. have 'sugetis' and 'suget.'

Coll. iii. c.  
Titum ii. b.  
ii. Cor. vii. b.

Math. v. a.  
i. Peter ii. c.

Joh. xiii. b.

Phi. ii. a.

Mat. xxvii.  
c.  
Joh. xviii. c.  
Esaie liii. c.  
i. Joh. iii. a.

Esay. liii. b.  
Eze. xxxiii.  
b.  
Luc. xv. a.

aanly to gude and to mylde, bot alsa to tyranis. <sup>19</sup> For this is grace, gif for conscience of God ony man suffris havynnessis, and suffris vniustlie. <sup>20</sup> For quhat grace is it, gif ye synn, and ar buffettit, and suffris? Bot gif ye do wele, and suffir pacientlie, this is grace anentis God. <sup>21</sup> For to this thing ye ar callit. ✠ For alsa Crist suffrit for vs, and left exempile to yow, that ye follow the steppis of him. <sup>22</sup> Quhilk did nocht syn, nouthir gile was fundin in his mouth. <sup>23</sup> And quhen he was cursit, he cursit nocht; quhen he suffrit, he manassit nocht; bot he betuke him self to him, that deemyt him vniustlie. <sup>24</sup> And he him self baire our synnis in his body on a tre, that we be dede to synnis, and leeuie to richtuisnes, be quhais wann wonnd ye ar helit. <sup>25</sup> For ye war as schepe errand, bot ye ar now turnit to the schep herd, and bischop of your saule. ✠

ii. 18. to mylde: *modestis*. to tyranis: P., 'tyrauntis.' Vg., *dyscolis*. Several MSS. of Wy., P., have 'tryuauntis' (i.e. truants); comp. Mammotrectus, 'a schola disciplinae disiunctis.' Cod. Tolet. reads *difficilioribus*.

20. grace: so Wy., P., reading *gratia* with St., Sixt., cod. Demid., the Sarum Miss., and R. But Hent., Clem. have *gloria*, with codd. Amiat., Fuld., Tolet., Gigas, Harl. 1772. ye do wele, and suffir pacientlie: *bene facientes patienter sustinetis*; for the last word R. has *suffertis*, and Harl. 1772 adds *et* before *patienter*. Wy., '3e wel doynge suffren,' perhaps answers to the reading, *patientes sustinetis* in codd. Amiat., Fuld., Tolet., Beda. Ziegler's Frag. have *bene facientes patimini et patienter sustinetis*.

21. For alsa Crist: so P., with Vg., *quia et Christus*; but Wy., 'For Crist,' omitting *et* as in the Sarum Miss. and Breviary, and citations in early Fathers.

23. he betuke: *tradebat*; cod. Harl. 1772 has *commendabat*. Abp. Ham. (p. 155), 'Quhen he tholit his passion, he maid na bosting or schoring to thame that put him to the dede.'

24. be quhais wann wonnd: so P.; *cujus livore*. Wy., 'bi whois wounde.' S. Ambrose quotes *cuius vulnere plagarum sanati sumus*. Abp. Ham. (p. 151), 'He tholit for our synnis gret painis and passionis in his bodie apon the crosse, that we . . . mycht dee fra syn and leif in blissitnes.' J. Ham. (Fac. Traict., p. 221), 'He buire our sinnes in his bodie vpon the trie of the croce.'

25. saule: in MS. 'saul' with crossed 'l.' Wy., P., 'soulis'; *animarum*.

## iii chaptur.

Alsa women be thai subiect to thar husbandis; that gif ony man beleue nocht to the word, be the conuersatioun of women, thai ar wonnyn without word. <sup>2</sup> And behald ye in drede your haly conuersatioun. <sup>3</sup> Of quhilk thar be nocht without furth curiouse anornyng of hair, outhir doing about of gold, outhir anornyng of clething; <sup>4</sup> Bot he that is the hid man of hart, in vncorruptioun, and of myld spirit, quhilk is riche in the sicht of God. <sup>5</sup> For sa sumtyme hali women, hopand in God, anornit thame

i. Cor. xi. a.

Ephe. v. c.

Collo. iii. c.  
i. Timo. ii. b.

iii. 1. **Alsa women**: *Similiter et mulieres*; Wy., 'Also and wymmen.' But *et* is omitted by codd. Fuld., Harl. 1772, S. Aug. Speculum. **that gif ony man, &c.**: so Wy., P., but Vg., *ut et si qui non credunt*, with most authorities. Fulgentius and the Moz. Missal omit *et*. **thai ar wonnyn**: P., 'thei be wonnun'; *lucrifiant*.

2. **And behald ye**: so P., spoiling the sense. Vg., *Considerantes*. **haly**: so Wy., P., reading *sanctam* with St. and R.; but Vg., *castam*, with the authorities generally.

3. **Of quhilk**: *Quarum*. **thar be nocht**: *non sit*. **curiouse anornyng of hair**: Wy., P., 'curious ournyng of heer'; translating *capillorum implicatio*, as in codd. Tolet., Cavens., Harl. 1772, Memmianus, Ziegler's Frag., S. Ambrose, and the Moz. Missal. Vigilius has *capillorum implicitus*; cod. Monac., *capillorum impli-catus*; S. Aug., *capillorum incrispationibus*. Vg., *capillatura*. **doing about of gold**: *circumdatio auri*, with Vigilius; cod. Harl., Ziegler's Frag., and Fulgentius, *auri circumpositio*. **anornyng of clething**: P., 'ournyng of clothing.' Vg., *indumenti vestimentorum cultus*; Wy., 'ournyng of clothinge of vestymentis.' Codd. Tolet., Harl. 1772, and Fulgentius read *in habitu vestimentorum ornatus*.

4. **Bot he that**: P., 'but thilke that'; Wy., 'but the ilke that.' Vg., *Sed qui*; Harl. 1772, Ziegler's Frag., Fulgentius, SS. Aug., Amb., Jerome, *sed ille*. **in vncorruptioun, &c.**: so P., but Vg., *in incorruptibilitate quieti et modesti spiritus*; Wy., 'in vncorruptibilibite of quyetie, or pesible, and mylde spirit.' Vigilius quotes with *homo incorruptibili modestia spiritus*; cod. Monac. has *homo incorruptus mansueti et modesti spiritus*.

5. **hali women**: so P., but Vg. with most authorities, *et sancte mulieres*; cod. Monac. has *sic enim quondam sancte mulieres*; Fulg., *sic enim aliquando mulieres*. S. Aug. has *quaedam sanctae mulieres*.



Gene. xviii. self, and war subiect to thar awn husbandis. <sup>6</sup> As  
 b. Sare obeyit to Abraham, and callit him lord; of  
 quham ye ar douchtris wele doing, and nocht dreding  
 F. 199 v. ony perturbatioun. <sup>7</sup> Alsa men duelle togiddir, and  
 i. Tessa. be cunnyng geue ye honour to the womannis frueltee,  
 iii. a. as to the mare febile, and as to euen airis of grace  
 Prouerb. xx. and of lijf, that your praiseris be nocht lettit. ✠ <sup>8</sup> And  
 c. in faith al of aan will, in praiere be ye ilk suffring with  
 Mat. v. e. vthir, luvaris of brethirhede, mercifull, myld, meke;  
 Roma. xiii. <sup>9</sup> Nocht yelding euile for euile, nouthir cursing for  
 c. cursing, bot aganewart blessing; for in this thing ye  
 Gene. xii. a. ar callit, that ye weld blessing be heretage. <sup>10</sup> For  
 Math. xxv. he that will lufe lijf, and se gude dais, constrenye  
 c. his tounge fra euile, and his lippis, that thai speke  
 Psal. xxxiii. nocht gile. <sup>11</sup> And bow he fra euile, and do gude;  
 b. seke he pece and perfitelie folow it. <sup>12</sup> For the eene  
 Jaco. i. c. of the Lord ar on iust men, and his eris on the


iii. 5. and war subiect: *subjecte*.

<sup>7</sup>. **Alsa men**, &c.: so P., with faulty collocation. Vg., *Viri similiter cohabitantes secundum scientiam*; Rh., 'Husbands likewise dwelling with them according to knowledge.' **frueltee**: P., 'freelte.' Vg., *vasculo*; Wy., 'vessel, or body.' **and as**: *tanquam et*. of **grace and of lijf**: so P., but Vg., *gratie vite*, without variant. Purvey's translation may have been determined by the Gloss, 'gratie in presenti datæ a Deo, et vitæ dandæ in futuro.'

<sup>8</sup>. **And in faith**: so Wy., P., reading *In fide autem* with St., Hent., Sixt., codd. Amiat., Demid., Harl. 1772, Gigas, R., and others. But Clem., *In fine autem*; Rh., 'And in fine.' Cod. Fuld. has *In finem*; cod. Tolet., *in summa autem rei*. **al of aan will**: *omnes unanimes*; by Wy., P., connected with the preceding. **in praiere**, &c.: so Wy., P., translating *in oratione estote compatiētes*, as in the Sarum Missal. Cod. Harl. 1772 has *unanimes in oratione estote, fraternitatem amantes*. Vg., *unanimes, compatiētes, fraternitatis amatores*. **myld**: *modesti*; not in codd. Amiat., Fuld., Demid., Lect. Luxov.; Harl. omits *miseriordes*.

<sup>11</sup>. **And bow he**: so P., and Wy., 'Sotheli bowe he,' translating *Declinet autem* as in St., codd. Amiat. s.m., Fuld., Tolet., Harl. 1772. R. has *declinat autem*. Vg., with cod. Demid., omits *autem*. **perfitelle folow**: P., 'perfitli sue,' and similarly Wy., translating *persequatur* as in codd. Fuld., Demid.; but Vg., *sequatur*.

<sup>12</sup>. **ar**: P. supplies 'ben.'

praieris of thame; bot the vult of the Lord is on men that dois euile. <sup>13</sup> And quha is he that sal anoy you, gif ye be followeris and luvaris of gudnes? <sup>14</sup> Bot alsa gif ye suffir ony thing for richtuisnes, ye ar blessit; bot drede ye nocht the drede of thame, that ye be nocht distrubilit. <sup>15</sup> Bot hallow ye the Lord Crist in your hartis,  and euirmare be ye reddi to satisfioun to ilkman asking you resoun of that faith and hope that is in you, <sup>16</sup> Bot with

Math. v. a.  
Esaie viii. c.

Math. x. d.  
Joh. i. c.  
Psal. xxxiii. b.

Act. iii. a.

iii. 12. on the praieris: *in preces*; Wy., 'in to the preyers.' Codd. Tolet., Demid., R., and Beda read *ad preces*. vult: Wy., P., 'cheer'; *Vultus*. is: supplied by P., and underlined. euile: P., 'yuels'; Wy., 'yuele thinges'; *mala*. Vv. 10-12: Hampole (p. 120), 'Whilke is the man that will life; lufis goed dayes to see. ffor bede thi tonge fra ill: and thi lippes that thai speke not tresoun. Turn fra ill and doe goed; seke pees and perfily folow it. The eghen of lord on rightwis; and the eren of him in thaire prayers. Bot the face of lord on wirkand illes.' Surtees Psalter (p. 164)—

'Wha es man þat ofe life wille be,  
Loues gode daies for to se?  
Forbid þi tunge fra iuel ai,  
And þi lippes þat swikedom noght speke þai.  
Torne fra iuel, and do gode yhit;  
Seke pees, and euer filigh þou ite.  
Eghen of lauerd ouer rightwis swa,  
And his eres at bedes ofe þa.  
And face of lauerd ouer iuel doand.'

13. sal anoy: so Wy., P., reading, with codd. Tolet., Harl. 1772, *nocebit*. Vg., *noceat*. followeris, &c.: so P., 'sueris and louyeris of goodnesse,' but Wy., 'goode suers.' Vg., *boni amulatores*, but cod. Tolet., *bonitatis sectatores*. Mamotrectus, 'Emulatores .i. amatores.'

14. ye ar blessit: *beati*. that ye be nocht distrubilit: so Wy., P. (but with 'disturblid'), reading *ut non conturbemini* with St., cod. Demid., Sarum Miss., and R. Vg., *et*, with cod. Amiat.; codd. Tolet. and Harl. 1772 have *neque*. Rh., 'and be not troubled.'

15. be ye reddi: *parati*. of that faith and hope: so Wy., P., translating the reading of Sixt., R., *de ea, quæ in vobis est, fide et spe*; St. and cod. Demid. similarly, but with *spe et fide*; codd. Tolet., Harl., *de fide et spe quæ in vobis est*; while Priscillian quotes with *nobis*. Hent., Clem., *de ea, quæ in vobis est spe*, with codd. Amiat., Fuld.

i. Peter ii. b.  
Titum ii. a.

i. Peter ii. c.  
Math. v. a.

Roma. v. a.  
Hebre. ix.  
c. d.

i. Peter iii.  
a.

Gene. v. a.  
Mat. xxiii.  
d.  
Luc. xvii. e.

Gene. viii. c.

myldnes and drede, having gude conscience; that in that thing that thai bachbite of you, thai be confoundit, quhilkis challanges falslie your gude conversatioun in Crist. <sup>17</sup> For it is bettir that ye do wele, and suffir, gif the will of God will, than doand euile. <sup>18</sup> For alsa Crist aanis deit for our synnis, he iust for vniust, that he suld offir to God vs, made dede in flesh, bot mad quick in spirit. <sup>19</sup> For quhilk thing he com in spirit, and alsa to thame that war closit togiddir in presoun prechit; <sup>20</sup> Quhilkis war sumtyme vnbeleueful, quhen thai abade the pacience of God in the dais of Noe, quhen the schip was made, in quhilk a few, that is to say, viii saulis war made saaf be watir. <sup>21</sup> † And sa

† And sa baptyme.) Lyl as God creatit us be natural copulatioun of our father ande mother, and as he feiddis us be bread as be anne instrument, ewin sua does he saif be baptyme, as be anne instrument of his awin institutioun, and forgiuing us our synnes be the wordis of his promises thairin. Howbeit,

iii. 16. **thai bachbite of you**: so Wy., P., translating *detrahunt de vobis* as in Sixt., with most authorities. But St., Hent., Clem., *detrahunt vobis* with cod. Demid. **challanges falslie**: *calumniantur*.

17. **that ye do wele**: *beneficientes . . . pati, quam maleficientes*. St., Sixt., Hent. have *ut beneficios*, without good authority.

18. **vs, made dede . . . mad quick**: so P., reading *nos . . . mortificatos . . . vivificatos*, with St., Hent., Sixt., codd. Amiat., Tolet., Demid., Fulgentius, Beda. But Clem., with cod. Fuld., has *mortificatus . . . vivificatus*, and Wy. apparently follows this.

19. **For quhilk thing**: so P., for *In quo*; Wy., 'In which thing'; Rh., 'In the which spirit,' connecting it directly with *spiritu*. **he com in spirit**: so P., and similarly Wy., 'he comyng in spirit,' both translating *spiritu veniens* as read by St., Hent., with slight support. Sixt., Clem., with codd. Amiat., Fuld., have *In quo et his qui in carcere erant spiritibus veniens predicavit*, and so Demid. but with *spiritibus*; Tolet., *in quo et eis qui in carcere conclusi erant spiritalibus adveniens*; Harl. 1772, but with *inclusi*. On the other hand, R. and the Sarum Missal have *spiritualiter*; Beda, *In quo et in iis, qui in carne conclusi erant, spiritu veniens predicavit*, which compared with the previous verse shows the origin of the false reading. RV., 'in which also he went and preached unto the spirits in prison.' J. Ham. (Fac. Traict., p. 208), 'In the whilk he cumming in the spirit, preachit to thame vha war in prison.'

20. **abade**: *expectabant*. **schip**: *arca*; Wy., 'ark, or schip.'

21. **And sa, &c.**: so P., but Vg., *Quod et vos nunc similis formæ salvos facit baptisma*, with the best authorities; but codd. Tolet., Gigas, R. have *fecit*, and R., *nos*. Some early quotations omit *nunc*.

luationn  
nocht as-  
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schyng  
ray of the  
lthyness,  
t to the  
wart wyrk-  
g of the  
aly Gaist.

baptyme of lijk forme makis vs saaf; nocht the putting away of the filthis of flesch, bot the asking of a gude conscience in God, be the aganerijssing of our Lord Jesu Crist, <sup>22</sup> That is into the richthalf of God, and swellies dede, that we salbe made airis of eurlasting lijf. He yede in to heuen, and angels, potestatis, and virtues, ar made subiectis to him.

Roma. vi. a.

### iiij chaptur.

Tharfor for (a) Crist suffrit in flesch, be ye also armyt be the sammin thinking; for he that suffrit in flesch ceessit fra synnis, <sup>2</sup> That it (b) that is left (c) now in flesch leeuue nocht now to the desires of men, bot to the will of God. <sup>3</sup> For the tyme that is passit is eneuch to the will of hethinmen to be endit, quhilkis walkit in licheries, and lustis, in mekile drinking of wyne, in vnmesurable etingis, and drinkingis, and vnleefful wirschiping of

Roma. vi. a.

F. 200 r.

i. Joh. ii. c.  
Ephe. iii. b.

(a) for added above the line. (b) it added above the line.

(c) left written above leest deleted.

iii. 21. asking: *interrogatio*; Rh., 'examination.' in God: *in Deum*; Wy., 'in to God.' Rh., 'toward God.' Cod. Tolet. has *ad Deum*. Abp. Ham. (p. 185), 'Baptyme is nocht allanerly the outwat wesching of the body fra filth, bot it is ane condition or band of ane gud conscience toward God, be the resurrection of Christ.'

22. into the richthalf: Wy., P., 'in the riȝt half'; *in dextera*. and swellies dede: P., 'and swolewith deth'; Wy., 'he swolewinge deeth, or destriynge.' Vg., *deglutiens mortem*. Mammo-trectus, 'Deglutiens .i. destruens.' that we salbe made: P., 'that we schulden be made'; *ut . . . efficeremur*. potestatis: Wy., P., 'and powers'; *et potestatibus*.

iv. 1. Tharfor for Crist suffrit: *Christo igitur passo*.

2. That it, &c.: P., 'that that is left now in fleisch lyue'; *Ut . . . quod reliquum est in carne vivat temporis*; Wy., 'that he lyue . . . that is more of tyme in flesch.'

3. is eneuch, &c.: *sufficit . . . ad voluntatem Gentium consummandam his*; Rh., 'sufficeth (to accomplish the will of the Gentiles) those.' Codd. Tolet., Demid. omit *his*. licherles: *luxuriis*. in mekile drinking of wyne: *vinolentiis*. in vnmesurable etingis: *comessionationibus*; Wy., 'ofte etyngis.'

mawmentis. <sup>4</sup>In quhilkis now thai ar astonysit, in quhilk thing thai woundir, for ye rynn nocht togiddir in to the sammin confusioun of licherie, and blasfemes.

i. Peter iii. c.  
Joh. v. c.

<sup>5</sup>And thai sal geue resoun to him, that is reddi to deem the quick and the dede. <sup>6</sup>Forquhy for this thing it is prechit als a dede men, that thai be deemyt be men in flesch, and that thai leue be God in spirit.

Math. xxxiii.  
d.

<sup>7</sup>For the end of alkyn thingis sal nere. ✠ Tharfor be prudent, and wake ye in praiseris; <sup>8</sup>Befoir al thingis

Prouerb. x.  
b.  
Hebre. xiii.  
a.  
ii. Cor. viii.  
b.

haue ye charitee ilk to vthir in you self algatis lasting; for charitee keuiris the multitude of synnis. <sup>9</sup>Hald ye hospitalitee togiddir with out gruching; <sup>10</sup>Ilk man as he has resauet grace, mynistring it into ilk vthir, as gude dispendaris of the monyfeld grace of God.

Jere. xxiii. e.  
Roma. xii. b.

<sup>11</sup>Gif ony man spekis, (spek he) as the wordis of God; gif ony man mynistris, as of the virtue quhilk God mynistris; that God be honourit in althingis be Jesu Crist our Lord, to quham is glorie and lordschip

iv. 4. *In quhilkis now thai ar astonysit*: so P., but Wy., 'In which now thei ben a feerd on ech sijde,' both adding before the Vg., *in quo admirantur*, the clause, *In quibus nunc obstupescunt*, as in cod. Sangerm. 15 and on the margin of R. Codd. Tolet., Cavens., Harl. 1772, read *In quibus nunc obstupescunt non consurgere vos in*. For Wycliffe's rendering comp. Mamotrectus, 'Obstupescunt . ipsi conuersi . s . quasi confusi & tristes . quia tantum cum malis fuerunt.' and blasfemes: blasphemantes.

5. *thai sal geue resoun*: reddent rationem. Gau (p. 53), 'Thay sal al mak count to God quhilk is redy to dume quyk and deid.'

6. *that thai be deemyt . . . and that thai leue*: ut judicentur quidem . . . vivant autem. be men . . . be God: secundum homines . . . secundum Deum.

7. *alkyn*: P., 'alle,' but one MS. 'alle kyn.' Vg., *Omnium*. *sal nere*: so Wy., P., reading *appropinquabit* with Hent., codd. Amiat., Tolet., and Beda. Vg., *appropinquauit*.

8. *Befoir al thingis*: Ante omnia autem, but the last word is omitted by St. and S. Aug. Speculum.

9. *Hald ye hospitalitee togiddir*: Hospitales invicem. Fulgentius quotes, *Hospitales estote inter vos*.

11. (*spek he*): Wy., P., '*speke he*.' God mynistris: administrat Deus. our Lord: so Wy., P., adding *Dominum nostrum* as in Sarum Brev. and Missal. R. adds *dominum*.

into warldis of warldis. Amen. ✠ <sup>12</sup> Maast dere brethir, will ye nocht ga in pilgrimage in feruour, that is made to you to temptatioun, as gif ony new thing befall to you; <sup>13</sup> Bot comoun ye with the passionnis of Crist, and haue ye ioy, that alsa ye be glaid, and haue ioy in the reuelatioun of his glorie. <sup>14</sup> Gif ye be despitit for the name of Crist, ye salbe blessit; for that that is of honour, and of the glorie, and of the virtue of God, and the spirit that is his, sal rest on you. <sup>15</sup> Bot na man of you suffir as a manslaer, outhir a theef, outhir cursar, outhir a desyrare of vthir mennis gudis; <sup>16</sup> Bot gif as a cristin man, schame he nocht, bot glorifie he God in this name. <sup>17</sup> For tyme is, that dome begynn at Goddis hous; and gif it begynn first at vs, quhat end salbe of thame, that beleues nocht to the gospel? <sup>18</sup> And gif a iustman

Luc. xii. f.  
i. Cor. iii. b.  
i. Peter i. b.

ii. Timo. ii.  
b.

Math. v. a.

i. Peter ii. c.  
ande iii. c.

Jere. xxv. b.  
ande xl. b.

Ezech. ix. b.  
Luc. x. b.  
Prouerb. xi.  
d.  
F. 200 v.

iv. 12. *Maast dere brethir*: *Charissimi*; P. supplies 'brytheren.' *ga in pilgrimage in feruour*: *peregrinari in fervore*. For *peregrinari*, codd. Tolet., Harl. 1772, and Ziegler's Fragments read *expavescere*. Mammotrectus, 'peregrinari · a statu fidei. In feruore scilicet temptationum.' Lyra, 'a fide alienari · in feruore persecutionis . . . potest etiam aliter exponi magis litteraliter . . . corpore elongari timore mortis imminentis · in feruore persecutionis.' RV., 'think it not strange concerning the fiery trial.'

14. *for the name*: *in nomine*; Wy., 'in the name.' *of honour*: P., 'of the onour'; but Wy. omits. *and of the glorie*: so P., reading *et gloria* with Harl. 1772. Vg., *gloria*, but cod. Tolet. omits. *sal rest*: so P., reading *requiescet* with St., Hent., cod. Demid., and R. Sixt., Clem., *requiescit*; Wy., 'restith,' with the best authorities.

15. *cursar*: *maledicus*; Rh., 'a railer.'

16. *schame he nocht*: *non erubescat*.

17. *at Goddis hous*: so P., but Wy., 'of Goddis hous.' Vg., *a domo Dei*; but codd. Amiat., Fuld., Demid., Tolet., Harl. 1772, have *de*; Fulgentius, *ex*. *it begynn*: P. supplies '*it bigynne*.' *at vs*: *a nobis*; Wy., 'of us.' *to the gospel*: so Wy., P., but Vg., *Dei Evangelio*, with all the authorities. But S. Jerome quotes without *Dei*.

18. *And gif*: so P., with Hent., Clem., and the codices generally; but Wy., 'And sotheli if,' adding *quidem* with St., Sixt., cod. Flor., Fulgentius, and Gildas.

vnethe salbe saluit, quhar sal the vnfaithfull man and the synnar appere? <sup>19</sup> Tharfor and thai that suffris be the will of God, betak thai (a) thar saulis in gude dedis to the faithful makar of nocht.

### v chaptur.

- Act. v. c. Tharfor I, ane euen eldirman, and a wnesse of Cristis passiouns, quhilk alsa am a commonar of that glorie, that salbe schawit in tyme to cummyng; I beseke ye eldirmen, that ar amang you, <sup>2</sup> Fede ye the flokk of God that is amang you, and prouide ye, nocht as constrenyeit, bot wilfullie, be God; nocht for lufe of foule wynnynng, bot wilfullie, <sup>3</sup> Nouthir as having lordship in the clergie, bot that ye be made exempile of will (of saule). <sup>4</sup> And quhen the prince of schepherdis
- Act. xx. d.  
Ese. xxxiii. a.  
Luc. xxi. b.  
Titum ii. a.

(a) *thai* added in the margin.

iv. 18. the vnfaithfull man: *impius*; Wy., 'the vnpiuous man.'

19. makar of nocht: *Creatori*.

v. 1. ane euen eldirman: *consenior*. salbe schawit: *revelanda est*; Wy., 'is to be shewid.'

2. and prouide ye: P., 'and puruey ȝe'; *providentes*. nocht as constrenyit: so P., but Vg., *non coacte*; Wy., 'not constreynngli.' The variants are *coacto*, Fuld., Harl. 1772; *coacti*, Harl. s.m.; *coactos*, Amiat., S. Aug. Speculum. But the quotation of Vigilius, *non quasi coacti*, or of S. Jerome, *non quasi cum necessitate*, is nearer Purvey's version. wilfullie: *spontanee*. for lufe: *gratia*; Wy., 'for grace, or loue.' wilfullie: *voluntarie*.

3. bet that, &c.: *sed forma facti gregis ex animo*; P., 'but that ȝe ben maad ensaumple of the flok, of wille'; to which fifteen MSS. add 'of soule.' Nisbet's omission is probably inadvertent, but *ex animo* is omitted in Ziegler's Frag. Wy., 'but maad foorme, or ensaumple, of the flok, and of inwit,' answering to codd. Fuld., Demid., *et ex animo*. Cod. Memmianus adds *estote* (Berger, p. 163). Rh., 'but made examples of the flock from the heart,' follows Hent., with codd. Amiat., Fuld., *forma facti gregi*. Cod. Tolet. has *forma facti gregi*.

sal appere, ye sal resaue the croun of glorie, that may neur faad. <sup>5</sup>Alsa, ye yonng men, be ye subiect to eldirmen, and al schaw ye togiddir meeknes; for the Lord withstandis proude men, bot he gevis grace to meke men. ✠<sup>6</sup>Tharfor be ye mekit vndir the mychtj hand of God, that he raase you in the tyme of visitatioun. <sup>7</sup>And cast ye al your besines into him, for to him is cure of you. <sup>8</sup>Be ye sobir, and wake ye, for your aduersarie, the deuile, as a raring lioun gais about, seking quham he sal deuour. <sup>9</sup>Quham againstand ye, stark in the faith, wittand that the sammin passioun is made to the ilk brethirhede of you, that is in the world. <sup>10</sup>And God of al grace, that callit you into his euirlasting glorie, yow suffring a litil, he sal performe, and sal conferme, and sal mak sad.

i. Cor. ix. a.  
ii. Timo.  
iii. b.  
Prouerb. xi.  
a.

Jaco. iii. a.  
Math. xxiii.  
b.

Luc. xviii. b.

Psal. liiii. c.  
Math. vi. c.  
Luc. xii. c.  
Job i. b.  
Ephe. vi. b.  
Jaco. iii. b.

Roma. viii.  
c.  
i. Peter i. a.

v. 4. that may neur faad: *immarcescibilem*; Wy., 'vnweleuable . . . , or that shal neuere faade.'

5. schaw ye: *insinuate*. Mammotrectus, 'idest manifestate & ostendite.' RV., 'gird yourselves with humility.' Cod. Tolet. and Ziegler's Frag. read *induite*. the Lord: so Wy., P., reading *Dominus* as in St. and R., but Vg., *Deus* with the four Vg. codices. See S. James iv. 6.

7. besines: *solicitudinem*. Abp. Ham. (p. 133), 'Cast all your cure on him, for he caris for yow.'

8. he sal deuour: so Wy., P., but Vg., *devoret*, without variant, except *transuoret* in cod. Flor., Lucifer, and Priscillian. Abp. Ham. (p. 266), 'The devil . . . gangand about lyke ane rampand lyon sekand quhom he may devoire or swallye.'

9. stark: Wy., P., 'stronge.' brethirhede of you: *vestra fraternitati*. Vv. 8, 9: Abp. Ham. (p. 193), 'Brethir be sobir and walk, for your adversarye the devil, lyk ane ramping Lyoun, gais about seikand quhom he may devoire and swallye, to quhom do ye resist, being stark in your faith': *id.* (p. 128), 'Brethir be sober and walk, for your adversarie the devil gangis about lyk a rampand Lyone seikand quhome he may swallie. Quhome resist stedfastly in faith.'

10. that callit you: so Wy., P., reading *qui vocavit vos* as in cod. Demid., Flor., and the Sarum Missal, but Vg. has *nos glorie*: *gloriam in Christo Jesu*, with all authorities; the omission is in Wy., P. yow suffring a litil: *modicum passos*. he sal performe, &c.: *perficiet, confirmabit, solidabitque*.



Hebre. x. d. <sup>11</sup> To him be glorie and lordschip, into warldis of  
 warldis. Amen. ¶ <sup>12</sup> Be Siluan, faithfull bruthir to  
 you, as I deeme, I wrate schortlie; beseking, and  
 witnessing that this is the verray grace of God, in  
 quhilk ye stand. <sup>13</sup> The kirk that is gaderit in Babi-  
 loyne, and Marcus, my sonn, gretis you wele. <sup>14</sup> Greet  
 ye wele togiddir in hali kisse. Grace be to you all  
 that ar in Crist. Amen.

Roma. xvi.  
 b.  
 1. Cor. xvi. c.  
 1. Cor. xiii.  
 b.

v. 11. be: supplied by P., and underlined.

13. that is gaderit: so Wy., P., translating *collecta*, the reading of St., Sixt., R., and Beda. But Hent., Clem., *collecta*, with codd. Amiat., Demid.; codd. Fuld., Tolet., Gigas reading *cum electa*. J. Ham. (Fac. Traict., p. 105), 'the kirk whilk is collectit in Babilon salutis zow.'

14. kisse: Wy., 'cosse'; P., 'cos.' be: supplied by P., and underlined.

# The Secund of Peter.

## The first chapt.

SIMON PETIR, seruand and apostile of Jesu Crist, to thame that has taan with vs the euen faith, in the richtuisnes of our God and saluatour Jesu Crist, <sup>2</sup> Grace and pece be fillit to you, be Peter i. the knowing of our Lord Jesu Crist. <sup>3</sup> How all thingis of his godlie virtue, that ar to lijf and pitee, ar gevin F. 201 r. to vs, be the knowing of him, that callit vs for his awne glorie and virtue. <sup>4</sup> Be quham he gaue to vs Joh. i. a.  
Coll. ii. b. maast precious behechtis; that be thir thingis ye salbe made fallowis of Goddis kynd, and fle the corruptioun of that couatice, that is in the warld. <sup>5</sup> And bring ye i. Cor. viii. a. in al besynes, and mynister ye in your faith virtue,

i. 1. **that has taan**, &c.: *qui coequalem nobiscum sortiti sunt fidem*. Cod. Tolet., Ziegler's Frag., the Moz. Missal, and the Old Latin have *adepti sunt*. Wy. translates *coequalem* by 'eueue miche.'

2. **Grace and pece**, &c.: *Gratia vobis et pax adimpleatur*. Purvey's order is without authority; see Thessalonians i. 2. **be the knowing**, &c.: so P. and Wy. (with 'in'), but Vg., *in cognitione Dei et Christi Jesu Domini nostri*. Codd. Amiat., Gigas read *in agnitione domini nostri*.

3. **godlie**: *divina*. **that ar to lijf and pitee**: *qua ad vitam et pietatem*; Rh., 'which pertain to life and godliness.' for his **awne glorie**: so Wy., P., but Vg., *propria gloria*. Cod. Tolet. and the Moz. Missal have *in propria gloria*; cod. Harl. 1772, *per*.

4. **maast precious behechtis**: *maxima et pretiosa . . . promissa*. **fallowis of Goddis kynd**: *divina consortes natura*. and **fle**: *fugientes*. J. Ham. (Cath. Traict., sig. T, ij. v.), 'be quhom he hes geuin vs maist gret and precious thingis promisit yat be yame, ve may be participant of the heauinlie nature.'

5. **And bring**, &c.: *Vos autem curam omnem subinferentes*; Wy., 'Forsothe 3e vndir beringe, or 3euynge, al cure.' RV., 'adding on your part all diligence.'

and in virtue cunning; <sup>6</sup> In cunning abstinence, in abstinence pacience, in pacience pitee; <sup>7</sup> In pitee, lufe of brethirhede, and in luf of brethirhede charitee. <sup>8</sup> For gif thir ar with you, and ouircummiss, thai sal nocht mak you voide, nouthir without fruit, in the knawing of our Lord Jesu Crist. <sup>9</sup> Bot to quham thir ar nocht reddi, he is blind, and grapes with his hand, and foryettis the purgeing of his ald trespassis. <sup>10</sup> Quharfor, brethir, be ye mare besi, that be gude werkis ye mak your calling and chesing certane; for ye doing thir thingis sal nocht do synn ony tyme. <sup>11</sup> For thus the entring into euirlasting kingdome of our Lord and saluatour Jesu Crist, salbe mynistris to you plenteouslie. <sup>12</sup> For quhilk thing I sal begynn to monest you euirmare of thir thingis; and I will that ye be cunnyng, and confermit in this present treuth. <sup>13</sup> Forsuthe I deme iustlie, alslang as I am in this tabernacle, to raase you in monesting; <sup>14</sup> And I am certane, that the putting away of my tabernacle is swift, be this that our Lord Jesu Crist has schawit to me. <sup>15</sup> Bot I sal geue besynes, and oft eftir my

Luc. xxii. c.

ii. Cor. v. a.

Joh. xxi. d.  
ii. Timo.  
iii. a.

i. 6. In cunning: *In scientia autem*; P. ignores autem four times here.

8. ouircummiss: *superent*; Wy., 'ouercomen, or ben plenteuous.'

9. Bot to quham: *Cui enim*. reddi: *præsto*. grapes: P., 'gropith'; *tentans*.

10. calling: P., 'clepyng'; *vocationem*.

12. and I will, &c.: *et quidem scientes et confirmatos vos*; RV., 'though ye know them and are established.' Wy. was probably influenced by Beda's annotation quoted in the Gloss, 'Quare vult monere illos qui sciunt et confirmati sunt?' in this present: *in presenti*.

13. Forsuthe I deme iustlie: *Iustum autem arbitror*; Rh., 'But I think it meet.'

14. And I am certane: *Certus*. be this that: *secundum quod et*. Codd. Flor., Harl. 1772 omit *et*.

15. Bot I sal, &c.: so P., but Vg., *Dabo autem operam et frequenter habere vos post obitum meum, ut horum memoriam faciat*; Wy., 'Forsothe I shal ȝiue werk, or bisynesse, and ofte for to haue ȝou aftir my deeth, that ȝe do the mynde of hem.' P. has

dede ye haue mynd of thir thingis. ✠<sup>16</sup> For we  
 nocht folowing vnwise tales, haue made knowne to  
 you the virtue and the befoir knowing of our Lord  
 Jesu Crist; bot we war made behaldaris of his gretnes. Joh. i. b.  
<sup>17</sup> For he tuke of God the fader honour and glorie, i. Joh. i. a.  
 be sic manir voce sliddin doun to him fra the gret  
 glorie, This is my luvit sonn, in quham I haue plesit to  
 me; here ye him. <sup>18</sup> And we herd this voce broucht Math. xvii.  
a.  
 fra heuen, quhen we war in the haly hill with him. Mar. ix. a.  
<sup>19</sup> And we haue a saddar word of prophecie, to quhilk Luc. ix. d.  
 ye gevand tent dois wele, as to a lanterne that gevis ii. Cor. iii. b.  
 licht in a mirk place, till the day begynn to geue licht,  
 and the day sterne spring in your hartis. ✠<sup>20</sup> And  
 first vndirstand ye this thing, that ilk prophecie of  
 scripture is nocht made be propir interpretatioun;  
<sup>21</sup> For prophecie was nocht broucht ony tym be mannis Daniel ix. b.  
Zach. vii. d.  
ii. Timo. iii.  
b.  
 will, bot the halimen of God inspiret with the Haligaast  
 spak.

been influenced by the Gloss, 'dabo operam ut vos frequenter . . .  
 habeatis hæc in memoria post obitum meum.'

i. 16. **folowing**: Wy., P., 'suyng'; *secuti*. **vnwise**: so Wy.,  
 P., reading *indoctas* with St., Hent., Sixt., codd. Demid., Harl.  
*s.m.*, Beda, the Sarum Brev., and R. But Clem. reads *doctas* with  
 codd. Amiat., Fuld.; and codd. Flor., Tolet., Cavens., Mem-  
 mianus have *commentitias*. AV., 'cunningly devised fables.'  
**befoir knowing**: so P., and Wy., 'prescience, or *bifore knowing*,'  
 both reading *prascientiam* with St., Hent., MS. Corb. 2 (Sabatier),  
 R., the Sarum Missal and Brev., and Beda. But Sixt., Clem.,  
*presentiam* with the best authorities; cod. Amiat. omits. Rh.,  
 'presence.' **we war made**: *facti*.

<sup>17</sup>. For he tuke: *Accipiens enim*. **be . . . voce sliddin**  
**doun**: *voce delapsa*. **gret**: *magnifica*; Rh., 'magnifical.'

<sup>19</sup>. **saddar**: *firmiorem*.

<sup>20</sup>. **propir**: *propria*; Wy., 'propre, or *owne*.' Rh., 'private.'  
 J. Ham. (Cath. Traict., sig. V, vj. v.), 'the treu exposition of ye  
 scripturis consistis not in ony particular mannis interpretation': *id.*  
 (Fac. Traict., p. 59), 'al prophetic of the scripture is not maid be a  
 priuat interpretation.'

<sup>21</sup>. For prophecie, &c.: J. Ham. (Fac. Traict., p. 62), 'Na  
 prophecie in the scriptures is of ony priuat motion': *id.* (p. 121),  
 'Bot the halie men of God hes spokin, inspyrit be the halie Spirit.'

## The secund chapitir.

F. 201 v.  
Math. xxiii.  
a.  
Actu. xx. d.  
i. Timo. iii.  
a.  
Mat. viii. b.

Job. iii. b.  
Apoc. xx. a.

Gene. vii. a.

Gene. xix. e.

Bot also fals prophetis war in the pepile, as in you salbe maistris learis, that sal bring in settis of perdition; and thai deny the ilk lord that boucht thame, and bringis on thame self hasty perdition. <sup>2</sup> And mony sal folow thar licheries, be quhilkis the way of treuth salbe blasphemyt; <sup>3</sup> And thai sal mak merchandice of you in couatice be fenyeit wordis. To quhilkis dome now a quhile gaan by ceessis nocht, and the perdition of thame nappis nocht. <sup>4</sup> For gif God sparit nocht angelis synnand, bot betuke thame to be turmentit, and to be drawne doun with bandis of hell into hell, to be kept into dome; <sup>5</sup> And sparit nocht the first warld, bot kept Noe, the auchtand man, the befoire gaer of richtuisnes, and broucht (a) in the gret flude to the warld of vnfaithfulmen; <sup>6</sup> And he draue into poudir the citeis of men of Sodom and of men of Gomor, and dampnit be turning upsadoun, and putt

(a) After *broucht*, the deleted.

ii. 1. *as in you*: *sicut et in vobis*; but cod. Harl. 1772 omits *et*, and it is added *s.m.* in R. *settis*: P., 'sectis'; *sectas*. and *bringis on thame self*: *superducentes sibi*; Wy., 'aboue ledynge to hem silf.'

2. *folow*: Wy., P., 'suc.' *licheries*: *luxurias*.

3. *now a quhile gaan by*: P., 'now a while ago'; *jam olim*. *nappis*: *dormitat*. Vv. 2, 3: J. Ham. (Cath. Traict., f. 20 v.), 'monie sall follou thair licherus lyf, be quhome the vay of ye veritie salbe blasphemit, and sall mak thair trafik of zou be feinzeit vordis in auarice.'

4. *synnand*: so P., but Wy. omits, without authority. Vg., *peccantibus*. *betuke thame . . . doun*: *detractos . . . tradidit cruciandos*. *with bandis of hell*: *rudentibus inferni*. *to be kept*: *reservari*.

5. *befoire gaer*: *preconem*; Rh., 'preacher.' *gret flude*: *diluvium*.

6. *And he draue into poudir*: *in cinerem redigens*. and *dampnit be turning upsadoun*: *eversione damnavit*.

thame the exempile of thame that war to doand euile;  
<sup>7</sup> And deliuerit the iust Loth, oppressit of the wrang, Gene. ix. e.  
 and of the licherous conuersatioun of cursit men;  
<sup>8</sup> For in sicht and hering he was iust, and duelt amang  
 thame that fra day into day turmentit with wickit werkis  
 a iust saule. <sup>9</sup> For the Lord can deliuer piteouse men i. Cor. x. b.  
 fra temptatioun, and kepe wickitmen in to the day of  
 dome to be turmentit; <sup>10</sup> Bot mare thame that walkis  
 eftir the flesch, in couating of vncleenes, and despisis  
 lordschipping, and ar bald, plesing thame self, and dredis  
 nocht to bring in settis, blasphemying; <sup>11</sup> Quhare Judi. i. b.  
 angelis, quhen thai ar mare in strenth and virtue, beris  
 nocht that was the execrable dome aganes thame.  
<sup>12</sup> Bot thir ar as vnresonabile beestis, kyndlie into Jere. xii. a.  
 taking, and into dede, blasphemying in thir thingis that Jude i. b.  
 thai knaw nocht, and sal peryse in thar corruptioun,  
<sup>13</sup> And resaue the hyre of vnrichtuises. And thai gesse

ii. 6. that war to doand euile: *qui impie acturi sunt.*

7. oppressit of, &c.: so P., but Wy., 'oppressid fro the wrong.'  
 Vg., *oppressum a nefandorum injuria*, but some MSS. omit *a*.

8. and duelt: *habitans.*

9. can deliuer: *Novit . . . eripere*; Wy., 'knew for to delyuere.'  
 piteouse men: P., 'piteouse men'; *pios*.

10. lordschipping: *dominationem.* and ar bald: *audaces.* J.  
 Ham. (Fac. Traict., p. 20), 'Thay contemne domination, Audacious,  
 lyking of thame selfis, thay feare not to bring in sectes, blasphem-  
 ing.'

11. that was the execrable dome: so P., but some MSS.  
 omit 'that was,' and some read 'that that was.' Vg., *execrabile*  
*judicium.*

12. ar: P. spoils the construction by inserting '*ben.*' Vg., *Hi*  
*vero velut irrationabilia pecora . . . peribunt.* kyndlie into  
 taking: *naturaliter in captionem*; Rh., 'naturally tending to the  
 snare.'

13. And thai gesse: so P., and similarly Wy., both reading  
*voluptatem* (*voluptates*, Miss. Moz.) *existimantes diei delicias coin-*  
*quinationis et macula* with St., Hent., Sixt., codd. Amiat., Corb.  
 2, Beda, and R. But Clem., with codd. Fuld., Demid., Harl. 1772,  
 and S. Aug. Speculum, reads *voluptatem existimantes diei delicias:*  
*coinquinationes et macula*; Rh., 'esteeming for a pleasure the  
 delights of a day: coinquinations and spots.'

Nu. xxii.  
xxiii., ande  
xxiii., ande  
xxxi. b.

F. 202 r.

Jude i. c.

delites of defouling and of wem, to be likingis of day,  
flowing in thar festis with delitis, doand licherie with  
you, <sup>14</sup> And has een full of adultrie, and vnccessing  
trespas, desaving vnstable saulis, and haue the hart  
exercit to couatice; the sonnis of cursing, <sup>15</sup> That for-  
suke (a) the richt way, and errit, folowing the way of  
Balaam of Bosor, quhilk luvit the hyre of wickitnes.  
<sup>16</sup> Bot he had repreving of his wodnes; a dombe beest  
vndir yok, that spak with voce of man, that forbad the  
vnwisdomes of the prophete. <sup>17</sup> Thir ar wellis without  
watir, and mystis drevin with quhirlwindis, to quhilkis  
the thick myst of mirknessis is reseruit. <sup>18</sup> And thai  
speke in pride of vanitee, and desauies in desires of  
flesch of licherie thame, that eschapis a litil, quhilkis  
leeues in error: <sup>19</sup> And behechtis fredome to thame,

(a) *suke* added above *sakis* deleted.

ii. 13. *flowing in thar festis with delitis*: so P., with faulty collocation. Vg., *delitiis affluentes, in conviviiis suis luxuriantes vobiscum*; Wy., 'with delijcis flowinge, in her feestis doynge leccherie with 3ou.'

14. *exercit to couatice*: so P., translating *exercitatum avaritia*, as in codd. Fuld., Tolet., Gigas, the Moz. Missal, S. Aug. Speculum. But Vg., with cod. Amiat., has *avaritia*; Rh., 'exercised with avarice.' Wy., 'exercised in couetise,' agrees with St., reading *in avaritia*. Abp. Ham. (p. 113), 'Thai haif thair eyne full of adultery.'

15. *That forsuke*: P., 'that forsaken'; *Derelinquentes*. Miss. Moz. reads *dereliquerunt*. *folowing*: Wy., P., 'suyng'; *secuti* of Bosor: *ex Bosor*; AV., 'the son of Bosor.'

16. *repreving*: *correctionem*; Wy., 'correpcioun, or reprouyng.' *that spak*: *loquens*. *that forbad*: *prohibuit*; the superfluous 'that' is copied from P.

17. *quhirlwindis*: P., 'whirling wyndys,' but one MS. 'whirle wyndis.' *thick myst*: *caligo*.

18. *in pride*: so Wy., P., reading with St., cod. Amiat., R., Miss. Moz., and Beda, *Superbia*, but Vg., *Superba*; Rh., 'speaking the proud things of vanity.' S. Aug. Speculum has *Superbiam*. *that eschapis a litil, quhilkis*, &c.: *qui paululum effugiunt, qui in errore conversantur*. RV., 'those who are just escaping from them that live in error.'

quhen thai ar seruandis of corruptioun. For of (a) Joh. viii.  
 quham ony man is ouircummin, of him alsa he is  
 seruand. <sup>20</sup> For gif men forsake the vncleannessis of Roma. vi. b.  
 the world, be the knowing of our Lord and saluatour Luc. ix. f.  
 Jesu Crist, and eftsone ar wlappt in thir, (b) and ar Math. xii. e.  
 ouircummin, the latter thingis ar made to thame werse Heb. vi. a.  
 than the foirmar. <sup>21</sup> For it was bettir to thame nocht  
 to know the way of richtuisnes, than to turn agane Act. v. a.  
 eftir the knawing, fra that hali comandment that was  
 betakin to thaim. <sup>22</sup> For that ilk verray prouerbe Proverb.  
 befell to thame, The honnd turnit agane to his xxvi. b.  
 spewing, and a sow is weschin in weltring in fenn. Ecclesi.  
 xxxiii. b.

### The Thred chapture.

Lo! ye maast dereworthe brethir, I write to you this  
 secund epistile, in quhilk I stere your clere saule be  
 monesting togiddir, <sup>1</sup> That ye be myndful of tha  
 wordis, that I befor said of the hali prophetis, and of

(a) of added above the line.

(b) Before *thir*, it deleted.

ii. 19. quhen thai: *cum ipsi*; Rh., 'whereas themselves.'

20. be the knowing: *in cognitione*; Wy., 'in the knowinge.'  
 S. Jerome has *per scientiam*; Cassiodorus and the Moz. Missal, *in  
 agnitionem*. ar wlappt: *implicati*.

22. that ilk verray prouerbe: *illud veri proverbi*. turnit  
 agane: *reversus*. spewing: P., 'castyng'; Wy., 'woom, or cast-  
 yng vp.' Vg., *vomitum*. is weschin: *lota*; P. supplies 'is.'  
 in weltring: P., 'in walwyng'; Wy., 'in the walewing, or slowe.'  
 Vg., *in volutabro*. Mammotrectus, 'est locus lutosus in quo inuol-  
 uitur porcus.' in fenn: so P.; Vg., *luti*; Wy., 'of cley, or fen.'  
 Cod. Tolet. reads *centi*.

iii. 1. ye maast dereworthe brethir: *charissimi*. Wy. omits it,  
 with R. in quhilk: *in quibus*. clere: *sinceram*. be monest-  
 ing togiddir: *in commotione*.

2. of the hali prophetis: so Wy., P., reading *sanctorum  
 prophetarum* with codd. Tolet., Demid., Harl. 1772, and the  
 Moz. Missal.



Act. xx. d.  
i. Timo.  
iii. a.  
ii. Timo.  
iii. a.  
Jude i. c.  
Ezech. xii. d.  
ii. Tessa. ii.  
a.

Gene. i. a.

Gene. vii. d.  
Ecclesi. xvi.  
c.  
ii. Tessa. i.  
b.  
Paul.  
Lxxxix. . . .  
Eze. xii. d.

the comandmentis of the hali apostilis of the Lord and saluatur. <sup>3</sup> First wit ye this thing, that in the last dais desaueris sal cum in desate, gangand eftir thar awn couatingis, <sup>4</sup> Sayand, Quhare is the behecht, or the cummyng of him? for sen the fadris deit, al thingis lastis fra the begynnyng of creature. <sup>5</sup> Bot it is hid fra thame willand this thing, that heuenis war befor, and the erd, of watir, was standand be watir, be Goddis word; <sup>6</sup> Be quhilk that ilk word clenget, than be watir perysit. <sup>7</sup> Bot the heuenis that now ar, and the erd, ar kept be the sammin word, and ar reseruit to fier in to the day of dome and perdition of wickitmen. <sup>8</sup> Bot, ye maast dere, this aa thing be nocht hid to you, that a day anentis God is as a thousand yeris, and a thousand yeris ar as a day. <sup>9</sup> The Lord tarijs nocht

iii. 2. and of the oomandmentis of the hali apostilis: so Wy., P., reading *et sanctorum Apostolorum preceptorum*, which is not in any authority. R. has *a sanctis prophetis & sanctorum Apostolorum & preceptorum*; cod. Demid., *sanctorum Prophetarum et Apostolorum vestrorum et preceptorum*. of the Lord and saluatur: so P., but Wy., 'of the Lord sauour.' Vg., *eorum, quæ prædixi verborum a sanctis Prophetis, et Apostolorum vestrorum, preceptorum Domini et Salvatoris*; Rh., 'of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour.'

3. wit ye: *scientes*. *desaueris*: *illusores*; Wy., 'illusours, or scornors, or deceyuours.' Rh., 'mockers.' J. Ham. (Cath. Traict., sig. V, iij. v.), 'Thair sall cum in the latter dayis begylaris in deceat, gangand efter yair auin concupiscence and lustis.'

4. deit: *dormierunt*; Wy., 'slepten.' al thingis lastis: *omnia sic perseverant*; Wy., 'so alle thinges lasten.'

5. Bot it is hid, &c.: *Latet enim eos hoc volentes*. of watir, was standand be watir: *de aqua, et per aquam consistens*. RV., 'compacted out of water and amidst water.'

6. word: Wy., P., 'world.' clenget: Wy., P., 'clensid'; reading *mundatus* by error for *inundatus*. Rh., 'by the which, that world then, being overflowed with water, perished.'

7. ar kept: *repositi sunt*; S. Jerome quotes with *servantur*. and ar reseruit: *reservati*.

8. is . . . ar: P. supplies 'is' and 'ben.'

9. tarijs: *tardat*; Rh., 'slacketh.'

his behecht, as sum men gessis, bot he dois pacientlie for you, and will nocht that ony man perise, bot that almen turn agane to pennance. <sup>10</sup> For the day of the Lord sal cum as a theef, in quhilk heuenis with gret birr sal pas, and elementis salbe dissoluit be hete, and the erd, and al the werkis that ar in it, salbe brint. <sup>11</sup> Tharfor quhen al thir thingis salbe dissoluit, quhat manir men behuvis you to be in hali levingis and piteis, <sup>12</sup> Abidande and haastand into the cummyng of the day of our Lord Jesu Crist, be quham heuenis birnand salbe dissoluit, and elementis sal failye be birnyng of fier. <sup>13</sup> Alsa we abide be his behechtis new heuenis and new erd, in quhilkis richtuisnes duellis. <sup>14</sup> For quhilk thing, ye maast dere, abidand thir thingis, be ye besie to be fundin to him in pece vnspottit and vndefoulit. <sup>15</sup> And deeme ye lang abiding of our Lord Jesu Crist your hele, as als a our maast dere bruthir Paule wrate to you, be wisdom gevin to him. <sup>16</sup> As in al epistilis he spekis in thame of thir thingis; in quhilkis ar sum hard thingis to vndir-stande, quhilkis vnwise and vnstable men depraues,

i. Peter iii.  
a.  
Roma. ii. a.  
Eszech. xviii.  
d.  
Math. xxiii.  
d.  
i. Tessa. v. a.  
Apo. iii. a.  
Esai. li. b.  
Psal. ci. d.  
Heb. i. b.  
F. 202 v.

Esai. lxx. c.  
Apo. xxi. a.  
Esai. lxxvi. d.  
Math. xiii. a.

iii. 9. for: you: *propter vos*. ony man: *aliquos*; but cod. Tolet. and Fulgentius read *aliquem*.

10. birr: *impetu*. and the erd . . . brint: this clause is not in codd. Amiat., Fuld., Harl. 1772, Gigas, or R. salbe brint: *exurentur*.

11. salbe dissoluit: *dissoluenda sint*. levingis and piteis: *conversationibus et pietatibus*.

12. haastand: P., 'hiyyng.' of our Lord Jesu Crist: *Domini*; but R. adds *nostri Jhesu Christi*. sal failye: *tabescent*; Rh., 'shall melt.' Mammothrectus, 'i. deficient.'

13. Alsa: *vero*; Wy., 'Sotheli.' be: *secundum*. St., Sixt., codd. Amiat., Fuld., Demid., Harl. 1772, R., and Beda have *et*.

15. lang abiding: *longanimitatem*; AV., 'long-suffering.' Jesu Crist: so P., adding *Jhesu Christi* as in R. But Vg., *Domini nostri* only, and so Wy.

16. As: Wy., P., 'As and'; *Sicut et*. vnwise: *indocti*; Wy., 'vnwysse, or vntauy.'.

as also thai do vthiris scripturis, to thar awn perdition. <sup>17</sup> Tharfor ye, brethir, befor wittand kepe you self, that ye be nocht desauet be errour of vnwisemen, and fall away fra your awn sadnes. <sup>18</sup> Bot wax ye in the grace and the knawing of our Lord Jesu Crist and saluatour; to him be glorie now and into the day of euirlastingnes. Amen.

iii. 16. as also thai do vthiris scripturis: *sicut et ceteras scripturas*. Wy., P. have 'othere.' J. Ham. (Fac. Traict., p. 29), 'Sum thingis diffil to be vnderstand, whilks the vnlearnit and vnconstant peruertis, as thay do vther scriptures, to thair auin perdition.'

17. that ye be nocht desauet: *ne . . . traducti*; Wy., 'lest ȝe ouerled, or deceyued.' Mammotrectus, 'ultra terminos fidei ducti'; codd. Amiat., Fuld., Harl. 1772, and R. spell *transducti*. Cod. Tolet. has *seducti*. of vnwisemen: *insipientium*. sadnes: *firmitate*.

18. and saluatour: Wy., P., 'and oure Sauyour'; they translate the reading of R., *domini nostri ihesu christi & saluatoris nostri*. Vg., *Domini nostri et Salvatoris Jesu Christi*. be: supplied by P., and underlined. now: *et nunc*.

# The first Epistill of Sanct Jhonne.

i chap.

THAT thing that was fra the beginnyng, quhilk we  
herd, quhilk we saw with our een, quhilk we  
beheld, and our handis tuichet, of the word of lijf;  
and the lijf is schawit. <sup>2</sup> And we saw, and we witnesse,  
and tellis to you the euirlasting lijf, that was anentis  
the fader, and apperit to vs. <sup>3</sup> Tharfor we tell to you  
that thing, that we saw and herd, that also ye haue  
fallouschip with vs, and our fallouschip be with the  
fader, and with his sonn Jesu Crist. <sup>4</sup> And we write  
this thing to you, that ye haue ioy, and that your ioy  
be full. <sup>5</sup> And this is the telling, that we herde of  
him, and tellis to you, that God is licht, and thar  
ar na mirknessis in him. <sup>6</sup> Gif we say, that we haue  
fallouschip with him, and we wandir in mirknessis, we  
lee, and dois nocht treuth. <sup>7</sup> Bot gif we walk in licht,  
as also he is in licht, we haue fallouschip togiddir;  
and the blude of Jesu Crist, his sonn, clenges vs fra

Joh. i. b.  
ii. Peter i. c.  
Joh. xx. d.

Joh. xvii. a.

Joh. xvi. c.  
ande xvii. b.

ii. Joh. i. b.

Joh. xvii. b.  
Psalm. xliii. a.

Esaie xxxiii.  
b.  
Hebre. ix. b.  
i. Peter i. c.

i. 1. *tuichet*: *contrectaverunt*; Rh., 'have handled.'

2. *anentis the fader*: *apud Patrem*.

3. *Tharfor*: so Wy., P., translating *Quod ergo* as in codd. Tolet., Harl. 1772, R., the Moz. Missal, and S. Aug., who also reads *qua ergo*. Vg., with codd. Amiat., Fuld., Demid., omits *ergo*.

5. *telling*: *annunciatio*.

7. *togiddir*: *ad invicem*; Rh., 'one toward another.' of Jesu Crist: so P., with Vg., but Wy., 'of Jhesu,' with codd. Fuld., Gigas, R., and Fulgentius.

Apoc. i. a. al synn. <sup>8</sup> Gif we say, that we haue nocht synn, we  
 Prouerb. xxix. a. desaue vs self, and treuth is nocht in vs. <sup>9</sup> Gif we  
 iii. Reg. viii. g. ande ix. a. knowleche our synnis, he is faithfull and iust, that he  
 Job. xiii. b. forgeue to vs our synnis, and clenge vs fra al wickitnes.  
 Prouerb. xxviii. b. <sup>10</sup> And gif we say, we haue nocht synnit, we mak him  
 Ecclesi. vii. c. a lear, and his word is nocht in vs.  
 Psal. xxxi. a.

## The Secunde chaptur. ✠

F. 203 r. My litil sonnis, I write to yow thir thingis, that ye  
 Heb. vii. (a) synn nocht. Bot gif ony man synnis, we haue ane  
 Roma. iii. c. the forgeuenes for oure synnis; and nocht aanly for

(a) The first three marginal references to the preceding chapter are written here and deleted.

i. 8. **Gif we say**, &c.: Abp. Ham. (p. 263), 'Gyf we say that we haue na synne we begyle our self, and thair is na verite in us.' Burne (f. 3), 'Gif ve say that ve haue not syn ve deceaue our selfis, and the treuth is not in vs': *id.* (f. 5 v.), 'quha sayis he is without syn he is ane lear.'

9. **Gif we knowleche**, &c.: J. Ham. (Fac. Traict., p. 267), 'Gif we confesse our sinnes, he is faithful and iust to forgiue ws our sinnes, and to cleinge ws from all our iniquities.'

10. **And gif**: so P., but Vg., Si; Wy., 'If.' Codd. Harl. 1772, Flor., and S. Aug. read *Quod si*.

ii. i. **Bot gif**: *Sed et si*; but codd. Flor., Harl. 1772, S. Aug., and many early quotations omit *Sed*. **Jesu Crist**: so P., omitting to translate *justum*, which is in all the authorities. Abp. Ham. (p. 164), 'We haif ane advocat with the fader, quhilk advocat is Jesus Christ.'

2. **forgeuenes**: *propitiatio*. Wy., 'helpyng.' **nocht aanly**, &c.: *non pro nostris autem tantum, sed etiam pro totius mundi*. P. supplies 'synnes' and 'the synnes.' Abp. Ham. (p. 223), 'It is he that hes maid just satisfactioun for all our synnis.' J. Ham. (Cath. Traict., f. 98), 'He is ye propiciatore sacrifice for our synnis.' Vv. 1, 2: Gau (p. 50), 'Ye haiff ane aduocat befor the Fader, richtusz Iesus Christ and he is help for our sinnis, and noth alanerlie for our sinis bot for al the sinnis of the vardil.'

† Writ to  
you.) The  
law of luf  
towart our  
nychtbour is  
sum tyme  
callit new  
ande sum  
tyme auld;  
auld, be-  
causs it was  
gevin of  
auld be the  
prophetis,  
and writtin  
in mennis  
hartis be the  
fynger of  
Gode. New,  
because it  
was renewit  
aganne be  
Crist. Lyk  
as Deutro-

our synnis, bot alsa for the synnis of al the warld.

<sup>3</sup> And in this thing we wate, that we knaw him, gif we kepe his comandmentis. <sup>4</sup> He that sais that he knawis God, and kepis nocht his comandmentis, is a lear, and treuth is nocht in him. <sup>5</sup> Bot the cheritee of God is perfite verralie in him, that kepis his word.

i. Joh. liii. c.

Joh. xiii.  
b. d.  
i. Peter ii. c.

In this thing we wate, that we ar in him, gif we ar perfite in him. <sup>6</sup> He that sais, that he duellis in him, he aw to walk as he walkit. ¶ <sup>7</sup> Maast dere brethir, † I write to you, nocht a new mandment, bot the auld mandment, that ye had fra the begynnyng. The auld mandment is the word, that ye herde. <sup>8</sup> Eftsone I write to you a new comandment, that is trew bathe in him and in you; for mirknessis ar passit, and

Joh. xiii. d.  
ande xv. b.

ii. 3. **knaw**: P., 'knownen.' Vg., *cognovimus*; Wy., 'han knowun.'

4. **God**: so Wy., P., reading *Deum* with St., Sixt., R.; but Hent., Clem., with the four Vg. codices, Harl. 1772, Flor., the Sarum Miss., Lucifer, Beda, have *eum*. Vv. 3, 4: Abp. Ham. (p. 24), 'Be this we understand that we ken God, gif we keip his commandis, for he that sais that he kennis God and kepis nocht his commandis, he is ane lear, and in him thair is na verite.'

5. **that kepis his word**: *Qui autem servat verbum eius*; P. inverts the sentence. **the cheritee of God**: so P., with Vg., but Wy. omits the last two words without good authority. **In this thing**: so Wy., P., reading *in hoc* with St., Hent., and the authorities generally, but Sixt., Clem., *et in hoc*, with R. **in him**: *in ipso*; but codd. Harl., Tolet. have *in eo*. **gif we ar perfite in him**: so P., and similarly Wy., translating the clause added in R., S. Augustine, and the Sarum Missal, *si in ipso perfecti fuerimus*. MS. Corb. 2 (Sabatier) has on the margin, *si in ipso consummamur*. Not in St., Hent., Sixt., Clem., or the codices. Vv. 4, 5: King (f. 30), 'quha sayis that he knawis God, and keipis nocht his comandmentis, is ane lyar, and the treuth is nocht in him: bot quha keips his words trewlie, the loue of God is perfect in him, theirby we knawe yat we ar in him.'

6. **in him**: *in ipso*; but codd. Harl. 1772, Tolet., have again *in eo*. **he aw to walk**: *debet . . . et ipse ambulare*; Rh., 'ought even as he walked, himself also to walk.'

7. **Maast dere brethir**: *Charissimi*, and so frequently.

verray licht schynes now. <sup>9</sup> He that sais, that he is in licht, and haatis his bruthir, is in mirknes yit. <sup>10</sup> He that luvis his bruthir, duellis in licht, and sclandir is nocht in him. <sup>11</sup> Bot he that haatis his bruthir, is in mirknessis, and wandris in mirknessis, and wate nocht quhare he gais; for mirknessis has blindit his een. <sup>12</sup> Litol sonnys, I write to you, that your synnis (a) ar forgevin to you for his name. <sup>13</sup> Fadriss, I write to you, for ye haue knowne him, that is (b) fra the begynnynge. Yonngmen, I write to you, for ye haue ouircummin the wickit. <sup>14</sup> I write to you, yonng childir, for ye haue knowne the fadir. I write to you, brethir, for ye haue knowne him, that is fra the beginnyng. I write to you, yonngmen, for ye ar stark, and the word of God duellis in you, and ye haue ouircummin the wickit. <sup>15</sup> Will ye nocht lufe the warld, nor tha thingis that ar in the warld. Gif ony man luvis the warld, the cheritee of the fadir is nocht in him. <sup>16</sup> For althing that is in the warld, is couatice of flesch, and couatice of een, and pride of lijf, quhillk is nocht of the fadir, bot is of the

nomion, the fyft buk of Moyses, is callit the secunde law nocht that differis fra the first, bot becauss it was renewit and receauit agane vnto the children of the Jewes quhais fath-eris dyed in the wilder-nesse.

Loc. xliiii.  
d.  
Act. liii. a.

(a) Before *synnis*, *sonnis* deleted.

(b) *that is* added above the line.

ii. 9. *yit*: *usque adhuc*; Rh., 'even until now.'

10. *sclandir*: *scandalum*.

11. *wandris*: *ambulat*. Abp. Ham. (p. 76), 'He that hettis his brother, he is in myrknes.'

12. *your synnis*: *peccata*; but St. adds *vestra* with cod. Gigas and R.

13. *the wickit*: *malignum*; Rh., 'the wicked one'; and similarly in the next verse.

14. *I write to you, brethir, . . . beginnyng*: so P.; the clause is not in Wy. or Vg., codd. Amiat., Tolet. Codd. Fuld., Demid., Gigas, Lect. Luxov., have, as in ver. 13, *Scribo vobis, patres, quia cognovistis eum, qui ab initio est*. R. has it here, but not in ver. 13. Harl. 1772 substitutes *agnovistis* for *cognovistis*. The repetition is in the Greek; Beda and St Augustine note, 'Commendat hoc et repetit.' *stark*: Wy., P., 'stronge.'

world. <sup>17</sup> And the world sal passe, and the couatice of  
 it; bot he that dois the will of God, duellis withoutin  
 end. <sup>18</sup> My litil sonnis, the last hour is; and as ye  
 haue herd, that antecrist cummis, now mony ante-  
 cristis ar made; quharfor we wate, that it is the last  
 hour. <sup>19</sup> Thai went furth fra vs, bot thai war nocht  
 of vs; for gif thai had bene of vs, thai had duelt  
 with vs; bot that thai be knowne, that thai be nocht  
 of vs. <sup>20</sup> Bot ye haue anoynting of the Haligaast,  
 and knowis althingis. <sup>21</sup> I wrate nocht to you, as to  
 men that knew nocht treuth, bot as to men that  
 knew it, and for ilk lesing is nocht of treuth. <sup>22</sup> Quha  
 is a leare, bot this that denyis that Jesus is nocht  
 Crist? This is antecrist, that denyis the fadir, and  
 the sonn. <sup>23</sup> Sa ilk that denyis the sonn, has nocht  
 the fadir; bot he that knowlechis the sonn, has alsa the  
 fadir. <sup>24</sup> That thing that ye herd at the begynnnyng,

Paal. lxxxvi.  
 Esaie xl. a.  
 i. Cor. vii. d.  
 Joh. vi. c.  
 Math.  
 xxxiii. . . .  
 Joh. v. d.  
 ande xiii. c.

F. 203 v.

Actuum  
 xx. d.  
 i. Cor. xi. b.  
 Heb. i. b.

Joh. xiii. a.

ii. 17. *sal passe*: so Wy., P., reading *transibit* with cod.  
 Amiat., R., and S. Cyprian. But Vg., with most authorities,  
*transit*. Cod. Harl. 1772 has *transit*; Priscillian, *praeterit*.

18. *now*: so Wy., P., reading *nunc* with St., Hent., codd. Fuld.,  
 Demid., Flor., Beda, and R.; but Sixt., Clem. have *et nunc*. S. Aug.  
 quotes with *nunc* and *nunc autem*, and codd. Amiat., Tolet., Harl.  
 1772, and Lucifer read the latter.

19. *thai had duelt*: *permanissent utique*; Rh., 'they would  
 surely have remained.' Cod. Flor. omits *utique*, and Optatus  
 quotes with *mansissent nobiscum*. *thai be knowne*: *manifesti  
 sint*. *thai be nocht*: *non sunt omnes*; cod. Gigas omits *omnes*.

20. *of the Haligaast*: *a Sancto*; but R. has *a spiritu sancto*.

21. *to men that knew nocht*: *ignorantibus*. *to men that  
 knew*: *scientibus*.

22. *this that denyis*: *is, qui negat*. *is nocht*: so Wy., P.,  
 reading *non est* as in St., Hent., codd. Amiat., Tolet., Demid.,  
 Harl. 1772, R., and Beda. But Sixt., Clem. omit *non*, with codd.  
 Fuld., Gigas. Cod. Flor. reads *quia is est Christus*; the Sarum  
 Missal, *qui credit quoniam Jesus non est Christus*.

23. *Sa ilk that denyis*: *Omnis, qui negat*. *has nocht*: *ne-  
 . . . habet*. *bot he that*: so P.; Wy., 'forsothe he,' both  
 reading *qui autem* with cod. Tolet., R., Priscillian, and the Sarum  
 Missal. Vg. omits *autem*, with cod. Amiat. and other authorities.  
 S. Augustine has *et qui*; Lucifer, *qui vero*.



duell it(a) in you; for gif that thing duellis in you, quhilk ye herd at the begynnyng, ye sal duell in the sonn and in the fadir. <sup>25</sup> And this is the behecht, that he behecht to vs, eurlasting lijf. <sup>26</sup> I wrate thir thingis to you, of thame that desauces yow, <sup>27</sup> And that the anoynting quhilk ye resauet of him, duell in you. And ye haue nocht nede, that ony man teche you, bot as his anoynting techis yow of al thingis, and it is trew, and it is nocht lesing; and as he taucht you, duell ye in him. <sup>28</sup> And now, ye lital sonnis, duell ye in him, that quhen he sal appere, we haue a traist, and be nocht confoundit of him in his cumming. <sup>29</sup> Gif ye wate that he is iust, wit ye that alsa ilk that dois richtuines, is born of him.

Esai. liiii. c.  
Joh. vi. e.  
xiii. c. ande  
xvi. b.

Sapi. v. a.

### iii chapt.

Se ye quhat manir charitee the fadir gaue to vs, that we be namet the sonnis of God, and be his sonnis. For this thing the warld knew nocht vs, for it knew nocht him. <sup>2</sup> Maast dere brethir, now we ar the sonnis of God, and yit it apperit nocht, quhat we salbe. We wate, that quhen he sal appere, we salbe like him, for we sal se him as he is. <sup>3</sup> And ilkman that has

Joh. xvi. c.  
I. Cor. ii. a.

Luc. xx. a.  
Roma. viii.  
a.  
I. Cor. xv. a.  
Collo. v. a.

Phi. ii. c.

(a) *duellit* in MS.

ii. 24. for gif: so Wy., P., reading *Quia si*, as in St., Sixt., and the Sarum Missal, or *Quod si*, as in codd. Flor., Harl. 1772, and S. Augustine. R. has *si autem*. Hent., Clem., with cod. Amiat., read *Si*. at the begynnyng: *ab initio*. ye sal duell: *et vos . . . manebitis*.

26. desauces: *seducunt*.

27. And that the anoynting, &c.: *Et vos unctionem, quam accepistis ab eo, maneat in vobis*; Rh., 'And you, the unction which you have received from him, let it abide in you.' Sixt., R. omit *vos*, without good authority.

28. traist: Wy., P., 'trist'; *fiduciam*.

29. richtuines: *justitiam*.

iii. 1. be his sonnis: *simus*; P. supplies '*hise sones*.'

this hope in him, makis him self haly, as he is haly.  
<sup>4</sup> Ilkman that dois synn, dois alsa wickitnes, and synn  
 is wickitnes. <sup>5</sup> And ye wate, that he apperit to do away synnis, and synn is nocht in him. <sup>6</sup> Ilkman that  
 duellis in him, synnis nocht; and ilk that synnis,  
 seis nocht him, nouthir knew him. <sup>7</sup> Litol sonnys,  
 naman desaue you; he that dois richtuises, is iust,  
 as alsa he is iust. <sup>8</sup> He that dois synn, is of the  
 deuile; for the deuil synnis fra the begynnyng. In  
 this thing the sonn of God apperit, that he vndo the  
 werkis of the deuil. <sup>9</sup> Ilkman that is born of God,  
 dois nocht synn; for the seed of God duellis in him,  
 and he may nocht do synn, for he is born of God.  
<sup>10</sup> In this thing the sonnys of God ar knawne, and  
 the sonnys of the feend. Ilk man that is nocht iust,  
 is nocht of God, and he that luvis nocht his bruthir  
 is nocht of God. <sup>11</sup> For this is the telling, that ye  
 herd at the begynnyng, that ye lufe ilk vthir; <sup>12</sup> Nocht  
 as Caym, that was of the euile, and slew his bruthir.  
 And for quhat thing slew he him? For his werkis  
 war euile, and his bruthiris iust. ✠<sup>13</sup> Brethir, will ye

Joh. viii. d.

F. 204 r.

i. Joh. v. c.  
i. Peter i. d.

Joh. xiii. b.

Gene. liii. b.

Joh. xv. b.

iii. 3. as he : *sicut et ille*.

5. synnis : so Wy., P., but Vg., *peccata nostra*, without good authority.

6. seis . . . knew : *vidit . . . cognovit*; Rh., 'hath not seen him, nor known him.'

7. richtuises : *justitiam*. Burne (f. 3 v.), 'quhasoeuir dois iustice, he is iust.'

8. In this thing : *In hoc*; Rh., 'For this.' RV., 'To this end.' vndo : *dissolvat*. Burne (f. 2 v.), 'Christ hes cummit for the destruction of the vark of the Deuil.'

9. the seed of God : *semen ipsius*; Tertullian quotes with *Dei*. he may nocht do synn : *non potest peccare*. Burne (f. 151), 'he quha is borne of God, synnis nocht becaus the seid of God remanis in him.'

10. is nocht of God : the repetition of the phrase is found only in some MSS. of P., and underlined, as not being in Vg.

11. telling : *annunciatio*. at the begynnyng : *ab initio*.

12. of the euile : *ex maligno*; Rh., 'of the evil one.' and his bruthiris : *fratris autem ejus*.

nocht wonndir, gif the world hatis yov. <sup>14</sup> We wate,  
that we ar translatit fra dede to lijf, for we lufe brethir.  
 Math. v. c.  
 Apoc. xxii.  
 b. He that luvis nocht, duellis in dede. <sup>15</sup> Ilkman that  
 haatis his bruthir, is a manslaere; and ye wate, that  
 ilk manslaer has nocht eurlasting lijf duelling in him.  
 Joh. iii. c.  
 ande xv. b. <sup>16</sup> In this thing we haue knawne the charitee of God,  
 for he puttit his lijf for vs, and we aw to put our  
 lyues for our brethir. <sup>17</sup> He that has the substance  
 of this world, and seis that his bruthir has nede,  
 and closis his entralis fra him, how duellis the cheritee  
 of God in him? <sup>18</sup> My litil sonniss, lufe we nocht in  
 word, nouthir in tounge, bot in werk and treuth. ¶ <sup>19</sup> In  
 this thing we knaw, that we ar of treuth, and in his  
 sicht we monest our hartis. <sup>20</sup> For gif our hart repreues  
 vs, God is (a) mare than our hart, and knawis al thingis.  
 Jaco. ii. b. <sup>21</sup> Maast dere brethir, gif our hart reprevis nocht vs,

(a) *is is* in MS.

iii. 14. He that luvis, &c. : Abp. Ham. (p. 54), 'He that hais nocht the lufe of God and his nychbour, dwellis in dede.'

15. in him : so Wy., P., reading *in se* with St., codd. Amiat., Fuld., Demid., Flor., Ziegler's Fragments, the Moz. Brev., the Sarum Miss., Lucifer, Columbanus, Beda. Vg., with slight authority, *in semetipso*.

17. substance : Wy., 'substaunce'; P., 'catel,' but one MS. has 'substaunce, or catel.' Vg., *substantiam*. seis . . . closis : *viderit . . . clausurit*. Abp. Ham. (p. 247), 'He that hes the substance of this world and seis his brother have necessitie or mister, and closis his hart fra him, quhow can the lufe of God dwel in him?'

18. in werk : *opere*; Rh., 'in deed.' Abp. Ham. (p. 73), 'Lat us nocht lufe our nychbour allanerly with word and tounge, bot with deid and verite.'

19. we monest : so Wy., P., reading *suademus* with codd. Amiat., Demid., Harl. 1772, Ziegler's Fragments, R., S. Aug. Speculum. S. Aug. elsewhere has *persuademus*; cod. Fuld., *suadeamus*. Vg., with cod. Tolet., Flor., has *suadebimus*; Rh., 'we shall persuade.'

20. repreues : so P., but Vg., *reprehenderit*; Wy., 'shal reproue us, or vndermyne,' and similarly in ver. 21. But Ziegler's Frag. have *reprehendat* here and in ver. 21.

we haue traist to God; <sup>22</sup> And quhat euir we sal ask, Joh. xvi. c.  
i. Joh. v. b.  
we sal resaue of him, for we kepe his comandmentis,  
and we do tha thingis that ar plesand befor him.  
<sup>23</sup> And this is the comandment of God, that we beleue Jaco. iii. a.  
Joh. xiii. d.  
ande xv. b.  
in the name of his sonn Jesu Crist, and that we lufe  
ilk vthir, as he gaue bidding to vs. <sup>24</sup> And he that i. Joh. iii. b.  
kepis his comandementis, duellis in him, and he in him.  
And in this thing we wate, that he duellis in vs, be Roma. viii.  
a.  
the spirit, quham he gaue to vs.

iiij chapter.

Maast dere brethir, will ye nocht beleue to ilk spirit, iii. Reg.  
xiii. a.  
bot preue ye spiritis, gif thai ar of God; for mony fals  
prophetis went out in to the warld. <sup>2</sup> In this the spirit  
of God is knawne; ilk spirit that knowlechis that Math. v. b.  
i. Joh. ii. b.  
Jesu Crist has cummin in flesch, is of God; <sup>3</sup> And ii. Joh. i. b.  
ilk spirit that fordois Jesu, is nocht of God. And  
this is antecrist, of quham ye herd, that he cum; and F. 904 v.  
richt now he is in the warld. <sup>4</sup> Ye, litil sonnys, ar of  
God, and ye haue ouircummin him; for he that is in  
you is mare, than he that is in the warld. <sup>5</sup> Thai ar  
of the warld, tharfor thai spek of the warld, and the  
warld heris thame. <sup>6</sup> We ar of God; he that knawis  
God, heris vs; he that is nocht of God, heris nocht Joh. viii. b.  
vs. In this thing we knaw the spirit of treuth, and  
the spirit of errour. <sup>7</sup> Maast dere brethir, lufe we  
togiddir, for charitee is of God; and ilk that luvis his  
bruthir, is bornn of God, and knawis God. <sup>8</sup> He that Joh. iii. c.

iii. 23. of God: so P., but Vg., *ejus*; R. has *Dei*. bidding:  
Wy., 'heest'; P., 'heeste.' Vg., *mandatum*.

24. be the spirit: *de Spiritu*; Wy., 'of the spirit.'

iv. 3. fordois: *soluit*; Wy., 'dissolueth, or fordoith.' cum:  
Wy., P., 'cometh'; *venit*. richt now: *nunc jam*.

7. his bruthir: so Wy., P., adding *fratrem suum* with cod.  
Tolet., Ziegler's Fragments, and R. Cod. Demid. has *fratrem*.  
Vg., *qui diligit*.

luvis nocht, knawis nocht God; for God is charitee.

Roma. v. a. <sup>9</sup>In this thing the charitee of God apperit in us, for  
 ii. Cor. v. c. we leeue be him. <sup>10</sup>In this thing is charitee, nocht  
 Coll. i. b. as we had luvit God, bot for he first luvit us, and  
 send his sonn forgeuenes for our synnys. <sup>11</sup>Ye maast  
 dere brethir, gif God luvit vs, we aw to lueve ilk vthir.

Exod. xxxiii. <sup>12</sup>Na man saw euir God; gif we lueve togiddir, God  
 d. duellis in vs, and the charitee of him is perfite in vs.

Joh. i. b. <sup>13</sup>In this thing we knaw, that we duell in him, and  
 i. Timo. vi. he in us; for of his spirit he gaue to us. <sup>14</sup>And we  
 i. Joh. iii. c. saw, and witness, that the fadir send his sonn saluatour

Joh. vi. f. of the world. <sup>15</sup>Quha euir knawlechts, that Jesus is  
 the sonn of God, God duellis in him, and he in God.  
<sup>16</sup>And we haue knawne, and beleues to the charitee,  
 that God has in us. ✠ God is charitee, and he that  
 duellis in charitee, duellis in God, and God in him.  
<sup>17</sup>In this thing is the perfite charitee of God with

iv. 8. **knawis nocht God**: so P., with Vg., *non novit Deum*. But  
 Wy., 'hath not charite, nether knew God,' with cod. Memmianus,  
*non habet caritatem et non novit Deum*.

10. **forgeuenes**: so P., but Wy., 'helpinge.' Vg., *propitiationem*.  
 Vv. 9, 10: Abp. Ham. (p. 44), 'In this apperit the greit lufe of  
 God towart us, that he hes send his only natural sone in this world  
 that we mycht leive be him . . . In this standis the greit lufe of  
 God quhilk he hais schawin to us, that we prevent nocht God with  
 our lufe, luffand him first, bot he prevent us first with his lufe,  
 schawand his infinite lufe first of all to us, in that, that he hais send  
 his awin sone our salviour, Jesus Christ to us, to mak ane perfite  
 mendis, and just satisfaction for all our synnis.'

11. **gif God luvit vs**: so Wy., P., omitting *sic* with codd. Demid.,  
 Harl. 1772, Gigas, the Moz. Miss., and R. Vg., *si sic Deus dilexit*  
*nos*. **we aw**: *et nos debemus*, without recorded variant.

15. **knawlechts**: *confessus fuerit*.

16. **beleues**: Wy., P., 'bileuen,' reading *credimus* with codd.  
 Amiat., Tolet., R., S. Aug. Speculum, and the Moz. Miss. Vg.,  
*credidimus*. J. Ham. (Fac. Traict., p. 372), 'God is charitie, and  
 wha remains in charitie, remains in God, and God in him.'

17. **In this thing, &c.**: *In hoc perfecta est charitas Dei nobiscum*.  
 There is but slight authority for *Dei*, which Hent. omits. Rh.,  
 'In this is charity perfected with us.'

† Dred is  
nocht.) The  
scriptur  
makis men-  
tioun of twa  
feeris. The  
anne is  
quhen a  
mann fearis  
God as anne  
child fearis  
his fader;  
and blyseed  
ar thaj that  
hes this  
dred, Psal.  
cxvii., for  
it is the be-  
gynnyng of  
wysdomme,  
Proner. i.,  
Ecclesi. i.,  
Psal. cx.  
The other  
dred is  
quhan a ser-  
uant dreidis  
his maister,  
or quhan a  
mann is af-  
frayed of his  
enemy; and  
sic feer thar  
was in the  
Israelites  
quhen thaj  
hard the  
thunddyr  
and fyr-  
flawcht at  
the giffin of  
the law,  
Exod. xix.  
Bot thaj that  
be lufferis of  
the law of  
Gode hess na

us, that we haue traist in the day of dome; for as he is, alsa we ar in this warld. <sup>18</sup> † Dred is nocht in charite, bot perfijt cheritee puttis out drede; for drede has payn. Bot he that dreidis, is nocht perfijt in charitee. <sup>19</sup> Tharfor luve we God, for he luvit vs befoire. <sup>20</sup> Gif ony man sais that I luve God, and hatis his bruthir, he is a lear. For he that luvis nocht his bruthir, quhilke he seis, how may he luve God, quham he seis nocht? <sup>21</sup> And we haue this comandment of God, that he that luvis God, luve alsa his bruther.

Ephe. iii. b.

### The v chapture.

Ilk man that beleues that Jesus is Crist, is born of God; and ilkman that luvis him that generit, luvis him that is born of him. <sup>2</sup> In this thing we know, that we lufe the childir of God, quhen we luve God, and dois his comandmentis. <sup>3</sup> For this is the charitee of God, that we kepe his comandmentis; and his comandmentis ar nocht havy. ✠ <sup>4</sup> For all thing that is born of God, ouircummiss the warld; and this is the victorie that ouircummiss the warld, our faith. <sup>5</sup> And quha is he that ouircummiss the warld, bot he that beleues that Jesus is the sonn of God? <sup>6</sup> This

Math. xvi. c.  
Joh. i. a.

Joh. xiii. b.

Math. xi. c.  
Joh. xvi. d.

i. Cor. xv. f.

F. 205 r.

iv. 18. *payn: poenam.*

20. *Gif ony man, &c.*: Abp. Ham. (p. 77), 'Gyf ony man will say I lufe God, and hettis his nychbour, he is ane lear.'

v. 1. *luvis him that is born: diligit et cum qui natus est*; but cod. Amiat., Ziegler's Fragments, S. Aug. Speculum, and the Miss. Moz. omit *et*.

3. *havy*: P., 'heuy'; Wy., 'greuouse'; *gravia*. King (f. 30), 'This is the trew loue of God, that we obserwe his commandiments, and his commandiments ar nocht hawic.'

4. *the victorie, &c.*: Abp. Ham. (p. 128), 'Faith is the vertew, quhair throch ye get victorie and ouercummiss the warld.'

5. *And quha is he*: so P., and similarly Wy., both reading *Quis est autem* with St., codd. Tolet., Demid., Ziegler's Frag., the Gloss, and Corpus Miss.; but Vg. omits *autem*. Gau (p. 37), 'quhay ouercummiss the vardil bot he that trowis that Iesus is the sone of God?'

Math. iii. b.  
ande xvii. a.

Joh. i. d.  
ande xii. d.

Joh. v. d.  
Joh. iii. c.  
Roma. viii.  
b.

Call. iii. a.

is Jesus Crist, that com be watir and blude; nocht in watir aanly, bot in watir and blude. And the spirit is he that witnessis, that Crist is treuth. <sup>7</sup> For thre ar, that gevis witnessing in heuen, the Fader, and the Sonn, and the Haligaast; and thir thre ar aan. <sup>8</sup> And iii ar, that gevis witnessing in erd, the spirit, watir, and blude; and thir iii ar aan. <sup>9</sup> Gif we resauce the witnessing of men, the witnessing of God is mare; for this is the witnessing of God, that is mare, for he witnessit of his sonn. <sup>10</sup> He that beleues in the sonn of God, has the witnessing of God in him. ¶ He that beleues nocht to the sonn, makis him a lear; for he beleues nocht in the witnessing, that God witnessit of his sonn. <sup>11</sup> And this is the witnessing, for God gaue to you euirlasting

sic fearful-  
ness in them,  
for thai tak  
God for thair  
merciful  
father, ande  
nocht for  
a cruell  
tyrann.

v. 6. This is Jesus Crist, &c.: the same order in Wy., P., but Vg., *Hic est, qui venit per aquam et sanguinem, Jesus Christus.*

7. and the Sonn: P., 'the Sone'; Wy., 'the Word, or Sone.' The 'and' is an unwarranted addition by Nisbet: the codices and editions have uniformly *pater verbum et spiritus sanctus*, with the exception of cod. Memmianus, which reads *Pater et Filius et Spiritus sanctus*, and Ziegler's Frag., *Pater et.* Gau (p. 54), 'thair is iii thingis quhilk beris witnes in the hewine the fader, the sone, and the halie spreit and thir iii ar ane thing.'

8. watir: so Wy., P. Vg., *et aqua*, but *et* is omitted by St., Hent., with codd. Demid., Memm., R., the Speculum, Beda, and the Corpus Missal. Wy., P. translate this famous passage (vv. 7, 8) in the current form of the xivth century, which was practically that adopted in the Vg. For the readings, see Westcott, The Epistles of St John, pp. 202-209. Burne (f. 10), 'Thair be thre thingis quhilk geuis vitnes in earh, the spreit, the valter, and the blude, and thir thre ar bot ane thing.'

10. in the sonn: so P., reading *in Filio* with codd. Amiat., Fuld., Tolet., Harl. 1772, Ziegler's Frag., and the Speculum. But Vg., *in Filium*; Wy., 'in to the sone.' in him: *in se.* in the witnessing: so Wy., P., reading *in testimonio* with codd. Amiat., Fuld., Tolet., Demid., Harl. 1772, and R. Vg., *in testimonium.* The Speculum has *testimonio.*

11. to you: so P., probably by inadvertence, for there is no authority for *vobis.* Vg., *nobis.*

lijf, and this lijf is in his sonn. <sup>12</sup> He that has the  
sonn of God, has alsa lijf; he that has nocht the  
sonn of God, has nocht lijf. <sup>13</sup> I write to you thir Joh. i. a.  
thingis, that ye wit, that ye haue eurlasting lijf, quhilkis  
beleues in the name of Goddis sonn. <sup>14</sup> And this is Joh. vi. d.  
ande xvi. c.  
the traist quhilk we haue to God, that quhat euir  
thing we ask eftir his will, he sal here vs. <sup>15</sup> And Mat. xii. c.  
i. Joh. i. c.  
we wate, that he heres vs, quhat euir thing we ask;  
we wate, that we haue the askingis, quhilkis we ask  
of him. <sup>16</sup> He that wate that his bruthir synnis a  
synn nocht to the dede, ask he, and lijf salbe gevin  
to him that synnis nocht to the dede. † Thar is Jere. vii. b.  
a synn to the dede; I say, that ony man pray nocht  
for it. <sup>17</sup> Ilk wickitnes is synn, and thar is synn to Math. xii. c.  
dede. <sup>18</sup> We wate, that ilkman that is born of God, Joh. viii. b.  
synnis nocht; bot the generatioun of God kepis him,  
and the wickit tuiches him nocht. <sup>19</sup> We wate, that  
we ar of God, and al the warld is set in euile.  
<sup>20</sup> And we wate, that the sonn of God com in flesch,

† Thair is a  
synn.) This  
is the synn  
aganis the  
Haly Gaist  
quhair of  
thou reiddis,  
Math. xii.

v. 12. *He that has the sonn of God*: so P., but with the last two  
words in italics. St., Sixt., with cod. Tolet. and Ziegler's Frag.,  
add *Dei*. has alsa lijf: so P., and Wy., 'hath and lijf,' both  
reading *habet et vitam*, not in any authority. Vg., *habet vitam*.  
of God: Wy., P., on the second occasion of their occurrence in this  
verse, put these words in italics; but *Dei* is added by St., Sixt.,  
Hent., codd. Fuld., Tolet., Harl. 1772, Ziegler's Frag., the Léon  
palimpsest (Berger, p. 10), R., and Beda. Clem. omits it.

14. *to God*: so Wy., P., translating *ad Deum* as in St., Sixt.;  
but Hent., Clem. read *adeum* with the best authorities. we ask:  
*petierimus*; Wy., 'we shulen axe,' and similarly in ver. 15. he  
sal here: so Wy., P., reading *audiet* as in R., but Vg., *audit* with  
the codices and other authorities.

16. I say, &c.: so three MSS. of P., but others have 'not for it  
Y seie, that ony man preie.' Vg., *non pro illo dico ut roget quis*.

18. the wickit: *malignus*; Rh., 'the wicked one.'

19. is set in euile: *in maligno positus est*; RV., 'lieth in the  
evil one.' Abp. Ham. (p. 193), 'All the world is gevin to evil.'

20. com in flesch: so P., but Vg. has *venit* merely. Wy., 'cam,  
and clothide flesch for cause of us, and suffride, and roos ajen fro  
deede men, and toke us to,' translating the interpolation in cod.



Lac. xxiii.  
d.

and gaue to vs witt, that we know verray God, and  
be in the verray sonn of him. <sup>21</sup> This is verray God,  
and euirlasting lijf. My litil sonnis, kepe you fra  
mawmentis.

Sanger. 15 and cod. Regius (Berger, p. 99), *et carnem induit nostri  
causa et passus est et resurrexit a mortuis et adsumpsit nos*, which is  
also in cod. Tolet. and the Speculum, but with omission of *et* after  
*mortuis*. Hilarius quotes *et concarnatus est propter nos & passus  
est & resurgens de mortuis assumpsit nos*, and Faustinus similarly,  
but with *incarnatus*.

v. 21. *mawmentis*: P., 'maumetis.' Vg., *simulacris*; Wy.,  
'*simulacris, or coueytise*,' the latter being explained by Bede's  
comment, 'Custodite vos a philargyria, quae est simulacrorum  
seruitus.'

## The Secund Epistil of Jhonne.

THE elderman to the chosen lady and to hir childir,  
 quhilkis I luve in treuth; and nocht I alaan, bot  
 also almen that knawis treuth, <sup>2</sup>For the treuth that  
 duellis in you, and with you salbe withoutin end. F. 205 v.  
<sup>3</sup>Grace be with you, mercy, and pece of Gode the  
 fader, and of Jesu Crist, the sonn of the fader, in  
 treuth and charitee. <sup>4</sup>I ioyit full mekile, for I fand Math. xvii.  
a.  
 of thi sonnis gangand in treuth, as we resauet comand-  
 ment of the fader. <sup>5</sup>And now I pray thee, lady, nocht i. Joh. ii. a.  
 as writing a new comandment to thee, bot that that we  
 had fra the begynning, that we luve ilk vthir. <sup>6</sup>And  
 this is charitee, that we walk eftir his comandmentis.  
 For this is the comandment, that as ye herd at the  
 begynnyng, walk ye in him. <sup>7</sup>For mony desaueris  
 went out into the warld, the quhilkis knowlechis nocht  
 that Jesus Crist has cummin in flesch; this is a desauer i. Joh. ii. c.  
ande iii. a.

1. *knawis* : *cognoverunt* ; Wy., 'knewen.'

2. *in you, and with you* : so Wy., P., reading *in vobis et vobiscum*, with St., V.; but Vg., with the authorities generally, *in nobis et nobiscum*.

3. *and pece* : so Wy., P., but with no authority for the conjunction. Vg., *gratia, misericordia, pax*. and of Jesu Crist : so Wy., P., but Vg., *et a Christo Jesu*. Cod. Demid. and R. have *et Jesu Christo*; Tolet., *et a Domino Jesu Christo*.

6. *walk ye in him* : so P., Wy., 'in him walke 3c.' Vg., *ut quemadmodum audistis ab initio, in eo ambuletis*.

7. *in flesch* : so Wy., P., with the reading *in carne*, as in codd. Demid., Harl. 1772, R., and Beda. Codd. Amiat., Fuld. have *venientem in carne*. Vg., *in carnem*.

and antecrist. <sup>8</sup> Se ye yow self, that ye tyne nocht the thingis that ye haue wroucht, that ye resauē full mede; <sup>9</sup> Witting that ilkman that gais befoir, and duellis nocht in the teching of Crist, has nocht God. He that duellis in the teching, has baath the sonn and the fadir. <sup>10</sup> Gif ony man cummis to yow, and bringis nocht this teching, will ye nocht resauē him in to hous, nouthir say ye to him, Haile. <sup>11</sup> For he that sais to him, Haile, comonis with his euile werkis. Lo! I befoir said to you, that ye be nocht confonndit in the day of our Lord Jesu Crist. <sup>12</sup> I haue ma thingis to write to you, and I wald nocht be perchemynn and jnk; for I hope that I sal cum to you, and speke mouth to mouth, that your ioy be full. <sup>13</sup> The sonnīs of thi chosen sistir greetis thee wele. The grace of God be with thee. Amen.

Joh. xliii. c.  
i. Tessa. iii. b.  
Joh. iii. b.

8. tyne : P., 'lesen'; Wy., 'leese.'

9. Witting that: so Wy., P., translating *Scientes quia* as prefixed in R. to the Vg., *Omnis qui*. gais befoir: so P., reading *præcedit* as in codd. Amiat., Fuld., Harl. 1772, S. Aug. Speculum. RV. 'goeth onward.' But Wy. has 'goith away' with Vg., *recedit*; Rh., 'revolteth.' Cod. Tolet. reads *credit*. He that duellis . . . has: *qui permanet . . . hic . . . habet*; Rh., 'He that persisteth . . . the same has.' baath the sonn and the fadir: this order is in codd. Amiat., Fuld., Harl. 1772, R., and S. Aug. Speculum. Vg., *et Patrem et Filium*.

11. Lo! I befoir said, &c.: so Wy., P., translating the interpolation found in St., Sixt., R., the Speculum, and V., *Ecce prædixi vobis, ut in die Domini non confundamini*. R. adds after *Domini*, *nostri Jhesu Christi*; the Speculum varies by *ne . . . condemne-mini*.

12. I haue ma thingis: *Plura habens*. that I sal cum to you: *me futurum apud vos*.

13. The sonnīs: so P.; but Wy., 'The sones, or douȝtres.' Vg., *fili*; cod. Gigas, *filie*; in R., *fili* has been changed into *filie*. of thi chosen sistir: *sororis tue Electa*. The grace of God, &c.: so Wy., P.; R. has *Gracia tecum*; but the sentence is not in Vg. or the codices.

# The Thred Epistill of Sanct Jhonne.

THE eldar man to Gayus, maast dere bruthir, quham  
 I lueve in treuth. <sup>2</sup> Maast dere bruthir, of althingis  
 I mak prayer, that thou entir, and fair weelfully, as thi  
 saule dois weelfully. <sup>3</sup> I ioyit gretlie, for brethir com  
 and bair witnessing to thi treuth, as thou walkis in  
 treuth. <sup>4</sup> I haue nocht mare grace of thir thingis, than (a)  
 that I here that my sonnis walk in treuth. <sup>5</sup> Maast Hebre. xiii.  
 dere bruthir, thou dois faithfully, quhat euir thou wirkis <sup>a.</sup>  
 in brethir, and that into pilgrimes, <sup>6</sup> Quhilkis yeldit  
 witnessing to thi charitee, in the sicht of the kirk;  
 quhilkis thou led furth, and dois wele worthilie to

(a) Before *than*, *that* deleted.

1. The eldar, &c. : *Senior Gaio charissimo* ; P. supplies 'man'  
 and 'brother.'

2. entir : *ingredi* ; Rh., 'proceed.'

4. mare grace of thir thingis : *maorem horum . . . gratiam* ;  
 Rh., 'Greater thank have I not of them.' Cod. Tolet. reads *maius*  
*autem horum non habeo gaudium*, and some later MSS. have *his*  
*for horum*. Mammothrectus, 'horum .i. his grecismus est.' RV.,  
 'Greater joy have I none than this.'

5. and that into pilgrimes : *et hoc in peregrinos* ; RV., 'and  
 strangers withal.'

6. quhilkis thou led furth, &c. : so P., with 'leddist,' pointing  
 to a reading *benefaciens deduxisti*, not recorded. Wy., 'whom  
 thou wel doying ledist forth,' answering to *quos benefaciens deducis*  
 in R., but without support. Vg., *quos benefaciens deduces*. Codd.  
 Demid., Tolet. have *benefacis, deduces*. Hent., with cod. Fuld.  
 and S. Aug. Speculum, reads *benefacies deducens* ; Rh., 'thou shalt  
 do well, bringing on their way.' Cod. Amiat., similarly, *benefacies*  
*ducens*.

I. Cor. ix. b.  
[il.] Cor. xi.  
a.  
Math. x. c.

F. 206 r.

ii. Joh. b.

God. <sup>7</sup> For thai went furth for his name, and tuke  
nathing of hethinmen. <sup>8</sup> Tharfor we aw to resaeue  
sic manir men, that we be euen wirkaris of treuth. <sup>9</sup> I  
had writin perauenture to the kirk, bot this Diotrepes,  
that luvis to bere primacie in thame, resaues (a) nocht  
vs. <sup>10</sup> For this thing, gif I sal cum, I sal monest his  
werkis, quhilkis he dois, chiding aganes vs with euile  
wordis. And as gif thir thingis sufficis nocht to him,  
nouthir he resaues brethir, and forbiddis thame that  
resaues, and puttis out (b) of the kirk. <sup>11</sup> Maast dere  
bruthir, will thou nocht follow euile thing, bot that that  
is gude thing. He that dois wele, is of God; he that  
dois euile, seis nocht God. <sup>12</sup> Witnessing is yoldin  
to Demetrie of almen, and of treuth it self; but also  
we bere witnessing, and thou knawis, that our witnessing  
is trew. <sup>13</sup> I had mony thingis to write to thee, bot  
I wald nocht write to thee be jnk and penn. <sup>14</sup> For  
I hope sone for to see thee, and we sal speke mouth  
to mouth. Pece be to thee. Freendis greetis thee  
wele. Greet thou wele freendis be name.

The ende.

(a) *resaues* corrected out of *resauet*.

(b) Before *out*, of deleted.

8. *sic manir men*: *huiusmodi*; P., 'siche,' but three MSS. have  
'suche maner men.' euen wirkaris: *cooperatores*.

9. *resaues*: *recipit*. Cod. Fuld. has *recepit*.

10. *chiding*: *garriens*; Wy., 'garringe, or chidinge.' AV.,  
'prating.'

11. *seis nocht*: *non vidit*; Rh., 'hath not seen.' But St., with  
cod. Amiat., R., and V., has *videt*.

14. For I hope: *Spero autem*; comp. ver. 12 of the Second  
Epistle. Pece be to thee: *Pax tibi*. Greet thou: *Saluta*; but  
St. adds *tu* with codd. Tolet., Gigas, and R.

# The Epistill of the Apostill Sanct Jude.

**I**VDAS, the seruand of Jesu Crist, and bruthir of James, to thir that ar luvit, that ar in God the fader, and to thame that ar callit and keptit of Jesu Crist, <sup>2</sup>Mercy, and pece, and charitee be fulfillit to yow. <sup>3</sup>Maast dere brethir, I doing al besynes to write to yow of your comoun (a) hele, had nede to write to you, and pray to stryue stranglie for the faith that is aanys betakin to sanctis.

(a) *comoun* written above *cummin* deleted.

1. to thir — fader: *his, qui sunt in Deo patre dilectis.* and to thame — Crist: *et Christo Iesu conservatis et vocatis.* Codd. Amiat., Fuld. read *Iesu Christo*; Tolet., Demid., and Lucifer, in *Iesu Christo*; Rh., 'in Jesus Christ.' Cassiodorus has *vocatis atque servatis* in Purvey's order, but Wy., with Vg., 'kept and clepid.' Codd. Amiat., Fuld., Tolet., and Lucifer have *conservatis vocatis* without *et*. RV., 'to them that are called, beloved in God the Father, and kept for Jesus Christ.'

2. be fulfillit: P., 'be fillid'; Wy., 'be fulfillid'; *adimpleatur*.

3. Maast dere brethir: *Charissimi.* doing al besynes to write: *omnem sollicitudinem faciens scribendi.* had nede: *necesse habui*; Rh., 'thought it necessary.' to stryue stranglie for the faith: *supercertari . . . fidei.* Wy., 'to stryue vpon the feith.' Mammotrectus, 'Supercertari idest super fundamento sancte fidei certari usque ad mortem.' that is aanys betakin to sanctis: so P., 'that is onys takun to seyntis,' for Vg., *semel tradita sanctis*. But Wy., 'oonys bitakun of seyntis,' represents the unsupported reading of R., *semel tradita a sanctis fidei*. Cod. Demid. reads *supercertari traditae sanctae fidei*; Lucifer, *ut perlaboretis semel traditae societati*. J. Ham. (Fac. Traict., p. 14), 'praying to contend for the faith aines gevvin be tradition to the Saints.'

- ii. Peter ii. a. <sup>4</sup> For sum vnfaithfulmen priualie entrit, that sum tyme war befor writin in to this dome, and ouerturnis the grace of our God in to licherie, and denyis him that is aanly a Lord, our Lord Jesu Crist. <sup>5</sup> Bot
- Paul. xiii. a. I wil monest you aanyis, that wate althingis, that
- Nu. xiiii. d. Jesus saluit his pepile fra the land of Egipt, and the
- Rome xiiii. b. secund tyme lost thame that beleuet nocht. <sup>6</sup> And he
- Joh. iiii. b. reseruit vndir mirknessis angelis, that kepit nocht thar
- Apoca. xx. a. princehede, bot forsuke thar hous, into the dome of the gret God, in to euirlastingis bandis. <sup>7</sup> As Sodom,
- Gene. xix. e. and Gommorre, and the nere coostit citeis, that in like manir did fornicatioun, and yede away eftir vthir flesch, and ar made exempile, suffring payne of euirlasting fier. <sup>8</sup> In like manir also thir that defoulis the flesch, and despisis lordschip, and blasphemis maiestee.
- Zacharie . . . <sup>9</sup> Quhen Michael, archangel, disputit with the deuile, and straue of Moyses body, he was nocht hardy for to bring in dome of blasphemye, bot said, The Lord
- F. 206 v.

4. vnfaithfulmen : *impii* ; Wy., 'vnpitous men' ; the word is transferred by P. from its place after 'dome.' Cod. Tolet. omits *impii*. befor writin : *prascripti*. and ouerturnis : *transferentes*. him that is aanly a Lord : *solum Dominatorem* ; RV., 'our only Master.' our Lord : so P., but Vg., *et Dominum nostrum* ; Wy., 'and oure Lord.' Codd. Amiat., Fuld., omit *et* ; but it is added *s.m.* in the former.

5. aanyis : so P., with faulty collocation. Vg., *scientes semel omnia* ; Wy., 'witynge oonys alle thinges.' Cod. Tolet. and Lucifer omit *semel*. saluit : *salvans*. and the secund tyme : *secundo* ; AV., 'afterward.' lost : *perdidit*.

6. vndir mirknessis : P., 'vndur derknesse' ; *sub caligine*. Lucifer and the Speculum have *sub tenebras*. thar princehede : *suum principatum*. Wy., 'his princehed.' God : so Wy., P., reading *Dei* with St., cod. Fuld., R., Lucifer, Beda, the Speculum ; but Vg., *dei*. The Lect. Luxov. reads *judicium dei magni Dei*. euirlastingis : Wy., 'euerelastinge' ; P., 'euerlastynge' ; the termination appears to be an inadvertence of Nisbet's.

7. nere coostit : *fnitima*.

8. thir that defoulis : so Wy., P. ; but Vg. *hi . . . maculant* ; Rh., 'these also defile.'

9. straue of : *altercatur de*.

comandit to thee. <sup>10</sup> Bot thir men blasphemys, quhat euir thingis thai know nocht. For quhat euir thingis thai know kyndelie as dombe beestis, in thir thai ar corruptit.

<sup>11</sup> Va (a) to thame that went the way of Caym, and that ar sched out be errour of Balaam for mede, and perysit in the aganesaying of Chore. <sup>12</sup> Thir ar in thar metis, feestand togiddir to filth, without drede feding thame self. Thir ar cloudis without watir, that ar born about of the windis; heruist treis without fruit, twijse dede, drawn out be the rute; <sup>13</sup> Wawis of the wod see, faamand out thare confusiounns; errand sternis, to quhilkis the tempest of mirknessis is kept without end. <sup>14</sup> Bot Enok, the sevint man fra Adam, prophecijt

Gene. liii. a.  
Nu. xxiii. a.  
Nu. xvi. c.

i. Peter ii. c.

(a) The rubricator was directed to put *w*.

9. comandit: Wy., P., 'comaunde'; *Imperet*; but some MSS. of both have 'comaundide.' R. has *imperat*.

10. For quhat euir thingis: *quacumque autem*; Wy., 'Sotheli what euer things.' kyndelie: *naturaliter*.

11. Va: for Wa; Va. Here most MSS. of Wy., P., begin chapter ii. R. has a rubricated capital, but no separate heading. that went: so Wy., P., reading *qui . . . abierunt*, as in St., Sixt., Hent., codd. Fuld., Tolet., Demid., Lect. Luxov., R., Beda, but Clem., with cod. Amiat., *quia*. Lucifer has *quoniam*. the way: so Wy., P., reading *viam* with cod. Tolet.; codd. Amiat., Fuld., Demid., and Lect. Luxov. have *via*; Vg., with Beda and R., *in via*; Lucifer, *in viam*.

12. Thir ar, &c.: so P., but Vg., *Hi sunt in epulis suis macula, convivantes sine timore, semetipsos pascentes*. Wy., 'Thes ben in her metys filthes, or defoulinges, feestinge to gydere, with outen dreede fedyng hem silf.' RV., 'These are they who are hidden rocks (AV., 'spots') in your love-feasts when they feast with you, shepherds that without fear feed themselves.' Thir ar cloudis: so P., breaking up the long sentence by inserting 'These ben.' Vg., *nubes*. heruist treis: *arbores autumnales*.

13. of the wod see: *feri maris*; Wy., 'of the wijlde, or woode, se.' thare: *suas*.

14. Bot Enok . . . prophecijt: *Prophetavit autem et . . . Enoch*. But Hent., with codd. Amiat., Tolet., R., omits *et*. the sevint man: *septimus*; five MSS. of P. supply 'man.'



Esaiie iii. c. of thir, and said, Lo ! the Lord cummys with his  
 Apo. i. a. haly thousandis, <sup>15</sup> To do dome aganes almen, and  
 to repreue al vnfaithfulmen of al the werkis of the  
 wickitnes of thame, be quhilkis thai did wickitlie, and  
 al the hard wordis, that wickit synnaris haue spokin  
 aganes God. <sup>16</sup> Thir ar grucheris full of plaintis,  
 wandring eftir thar desires ; and the mouth of thame  
 spekis pride, wirschipping personnis, because of wyn-  
 nyng. <sup>17</sup> And ye, maast dere brethir, be myndful of  
 the wordis, quhilkis ar befoirsaid of apostilis of our  
 Lord Jesu Crist ; <sup>18</sup> Quhilkis said to you, that in the  
 last tymes thar sal cum gylouris, wandring eftir thar  
 awne desires, nocht in pitee. <sup>19</sup> Thir ar, quhilkis  
 departis thame self, beestlie men, nocht having spirit.  
<sup>20</sup> Bot ye, maast dere brethir, abone big you self on your  
 maast haly faith, and pray ye in the Haligaast, <sup>21</sup> And

Act. xx. d.  
 i. Timo. iiiii.  
 a.  
 ii. Timo. iii.  
 a.  
 ii. Peter iii.  
 a.

14. of thir: *de his*: cod. Fuld. has *his*, with the Greek. with: *in*.

15. vnfaithfulmen: *impios*; but *impietatis* is presently translated 'wickitnes.' and al the hard wordis: P., 'and of alle the harde wordis.' Vg., *et de omnibus duris*, but Beda has *et de omnibus duris verbis*.

16. grucheris: *murmuratores*. pride: so Wy., P., reading *superbiam* as in St., Hent., Sixt., codd. Amiat., Demid., Tolet., R. Vg., *superba*; cod. Fuld., *superbia*. Comp. 2 Peter ii. 18. wirschipping: *mirantes*; Wy., 'wondringe, or worschippinge.' Mammothrectus, 'idest mirando honorantes.' RV., 'shewing respect of persons.'

17. ar befoirsaid: *predicti sunt*.

18. in the last tymes: so Wy., P., reading *in novissimis temporibus* with St., Sixt., R.; but Hent., Clem., *in novissimo tempore* with the authorities generally. S. Aug. Speculum omits *in*. gylouris: P., 'gilours'; Wy., 'scorners.' Vg., *illusores*; Lucifer has *irrisores*. wandring: *ambulantes*. nocht in pitee: so Wy., P., translating *non in pietate*, the reading of R. Vg., *in impietatis*; codd. Amiat., Fuld., S. Aug. Speculum have *impietatum*; cod. Tolet., *in impietatem*; cod. Demid., *impie*.

19. departis: *segregant*. beestlie men: *animales*; Rh., 'sensual.'

20. abone big: *superadificantes*. and pray ye: *orantes*.

kepe yov self in the luvē of God, and abide ye the mercy of our Lord Jesu Crist in to lijf eurlasting. <sup>22</sup> And repreue ye thir men that ar deemyt, <sup>23</sup> Bot salue ye thame, and tak ye thaim fra the fire. And do ye mercy to vthirmen, in the drede of God, and hate ye alsa the ilk defoulit coot, quhilk is fleschlie. <sup>24</sup> Bot to him that is mychtj to kepe you without synn, and to ordane befor the sicht of his glorie you vnwemmyt in full out ioy, in the cummyng of our Lord Jesu Crist, <sup>25</sup> To God allaan, (a) our saluatour, be Jesu Crist our Lord, be glorie, and magnifying, empire, and power, befor all warldis, and now and into all warldis of warldis. Amen.

The ende.

(a) After *allaan*, of deleted.

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21. and abide ye: *expectantes*.

22. thir men that ar deemyt: *hos quidem . . . judicatos*.

23. Bot salue ye thame: *Illos vero salvate*. and tak ye: *rapientes*. in the drede of God: Wy., P. add *Dei* with R., but it rests on no authority. and hate ye: *odientes*.

24. in full out ioy: *in exultatione*. in the cummyng of our Lord Jesu Crist: *in adventu Domini nostri Jesu Christi*; not in the four codices or Lect. Luxov.

25. magnifying: *magnificentia*. befor all warldis: *ante omne sæculum*; but R. and Beda read *ante omnia secula*.

THE PROLOGUE OF THE APOCALYPSIS, OR  
REVELATION OF S. JHONNE. (a)

F. 207 r.

ALL men that willis to leeue meeklie (b) in Crist, as the apostile sais, suffris (c) persecutioun. Eftir that, thow sonn that neris to the seruice of God, stand thou in richtuines and (d) in drede, and mak reddy thi saule to temptatioun; for temptatioun is a mannis lijf on the erd. Bot that faithfulmen failye nocht in thame, the Lord confortis thame, and confermis, sayand, I am with yov on to the end of the warld; and, litil flok, will ye nocht drede. Tharfor God the fader, seand the tribulat[ionns] quhilkis haly kirk was to suffir, that was fonndit of the apostilis on Crist the staan, disposit with the sonn and the Haligaast to schaw thame, that men drede thame the

(a) The Apocalypse is without preface in cod. Amiat. and R., while codd. Tolet. and Cavens. have one peculiar to themselves. The short prologue beginning *Iohannes apostolus et euangelista a Domino Christo electus et dilectus*, found in codd. Demid., Fuld., Gigas, Lips. 4, 5, 6, and the Gloss, and printed by Thomasius in whole or part from three other MSS., is that which is translated in MSS. of Wy. only. The longer prologue, here copied by Nis., is peculiar to P.; the still longer Latin original is ascribed to Gilbertus Pictaviensis (Gilbert de la Porrée, born at Poitiers, A.D. 1070) in the folio Bible printed by Rusch at Strasburg in 1480. The first portion of it, as translated by P., is also in some other early Bibles, as that printed at Rome by Sweynheym and Pannartz in 1471, and that of Frisner and Sensenschmidt at Nuremberg in 1475, the Complutensian Polyglot, and V.

In addition to these prologues, there is a brief *Argumentum*, not translated by Wy. or P.

(b) *meeklie*: *pie*; some MSS. of P. have 'feithfulli.'

(c) *suffris*: *patientur*; the MSS. of P. have 'suffren,' and 'schuln suffre.'

(d) *in richtuines and*: not in V.; but Rusch, *in iusticia et timore*.

lesse. And al the Trinitee schewit(*a*) to Crist in his man-  
hede, and Crist to Johnne be ane angel, and Johnne to  
hali kirk,*(b)* of quhilk reuelatioun Johnne made this buke:  
quharfor this buke is said apocalipsis, that is to say,  
reuelatioun. For here it is contenit that God schew to  
Johnne, and Johnne to hali kirk, how gret thingis hali  
kirk suffrit in the first tyme, and now suffris, and sal  
suffir in the last tymes(*c*) of antecrist, quhen tribulatioun  
salbe sa gret, that gif it may be, thai that ar chosen be  
mouet. And quhilk medis scho sal resauie for thir tribu-  
latiounis, now and in tyme to cum, that medes that beis  
behecht mak thame glaid quham the tribulatiounis that  
ar tald makis afferit. Tharfor this buke, amang vthir  
scripturis of the New Testament, is callit(*d*) be the name of  
prophecie. And it is mare excellent than prophetis(*e*); for  
as the New Testament is worthiar than the Ald, and the  
evangele than the law, sa this prophecie passis the pro-  
phecijs of the Ald Testament, for it schawis sacramentis,  
that beis now a party(*f*) fulfillit of Crist and of hali kirk.  
Or ellis, for to vthir is aan manir prophecie, bot to this  
is iij manir prophecie gevin togiddir, that is, of that that  
is passit, and of that that is present, and of that that is  
to cum. And to conferme the autoritee of it, thar cummis  
the autorite of him that sendis, and of him that beris,  
and of him that resauies. He that sendis is the Trinitee;  
he that beris, the angel; and he that resauies, Johnne.  
Bot quhen thir thingis ar schawit to Johnn in visioun,  
and thar ar iij kyndis of visiounis, it is to se vndir quhilk  
kynd this is contenit. For sum visioun is bodilie, as  
quhen we se ony thing with bodilie een. Sum is spirituale,  
or ymaginarie, as quhen we se(*g*) sleping, or ellis waking  
we behald the ymages of thingis be quhilk sum vthir

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(*a*) *schewit*, &c.: P., 'schewide it Crist in his manhed.' V.,  
*Reuelauit autem tota trinitas Christo secundum humanitatem.*

(*b*) *and Johnne to hali kirk*: *Johannes ecclesie.*

(*c*) *in the last tymes*: *novissime temporibus*, V., but *novissimis  
temporibus* in Rusch.

(*d*) *is callit*: *censetur.*

(*e*) Before *prophetis*, *prophecie* deleted. Some MSS. of P. have  
'prophecies.' V., *prophetijs.*

(*f*) *a party*: *ex parte.*

(*g*) *we se . . . we behald*: *cernimus.*

thing is signijft, as Pharao sleping (a) saw eeris of corn, and as Moyses waking saw the busse birn. Ane vthir visioun is of vndirstanding, as quhen (b) throw reuelatioun of the Haligaast, throuche vndirstanding of thought, ony consavis the treuth of mysterijs, as Johnne saw tha thingis that beis contenit in this buke; for nocht aanly he saw in spirit the figuris, bot also he vndirstude in thought the thingis that war signijft be thame. Johnne saw and wrate in the ile of Pathmos, quhen he was exilet of Domician, the maast wickit prince. And a cause compellit (c) him to write. For quhile he was haldin in outlawrie of Domician in the ile of Pathmos, in the kirkis that he had gouernit thar war sprungin (d) mony vices and diuerse heresijs; for sum heretikis war thare that said that Crist was nocht befoir Marie, for alsmeile as he was in tyme born of hir. Quhilkis heretikis Johnne, in the begynnnyng of his vangele, reprevis, sayand, (e) In the begynnnyng was the Sonn. (f) And in this buke, quhen he sais, I am alpha and oo, that is, the begynnnyng and the end. Sum also said, that halikirk suld end befoir the end of the warlde, for charge of tribulatiounis; and that it suld nocht vndirfang for the trauale (g) euirlasting mede. Tharfor Johnne, willand to destroy the (h) erroris of thir, schawis that Crist was beginning and end. Quharfor Esaie sais, Befoir me was na God formit, and eftir me thar sal nocht be. And that halikirk throv exercise of tribulatiounis sal nocht be endit, bot sal proffite, and for thame resaue ane euirlasting mede, Johnne writis to the vij kirkis of Asie, and to thar vij bischopis, of the foirsaid thingis, enformand and techand be thame (i) all the generale halikirk. And sa the matir of

(a) *sleping . . . waking : ille dormiens, iste vigilans.*

(b) *as quhen, &c. : quando videlicet spiritu sancto reuelante intellectui (intellectu in Rusch) mentis veritatem mysteriorum sicut est capimus.* P. has 'we conseyuen.'

(c) *And a cause compellit : hac . . . compellente causa.* P. probably read *ac*.

(d) *thar war sprungin : pullularunt atque inoleuerunt.*

(e) *reprevis, sayand : P., 'vndurnymmeth, and seith'; redarguit dicens.*

(f) *Sonn : so P., but V., Verbum.*

(g) *for the trauale : P., 'for her traueile,' and in one MS., 'his,' but the original has pro labore merely.*

(h) *the added above the line.*

(i) *be thame : in eis per eam.*

Johnne in this werk is specialie of the kirk of Asie, and also of all halikirk, quhat scho sal suffir in this present tyme, and quhat scho sal vndirfang in tyme to cum. And his intent is to stere to pacience quhilk is to be kept, for the trauale is schort and the mede gret. The manir of this treting is sic: first, he set befoir a proloug and a salutatioun, quhair he makis the heraris benigne and taking wele tent. And quhen he has set it befoire, he cummis to the telling. Bot befoir his telling, he schawis that Crist is euir without beginnyng and without ending, rehersand him that spekis, *(a)* I am alpha and oo, begynnyng and end. Eftirwart he cummis to his telling, and departis it into vij visionnis. And quhen thai ar endit, this buke is endit. He puttis befoire a prolog, and sais, The apocalips of Jesu Crist. Vndirstand *(b)* that this is, as it is vthir, *(c)* the visioun *(d)* of Esaie and also the parabilis of Salomon. F. 208 r.

## Apocalipsis the first chaptur.

**A**POCALIPSIS of Jesu Crist, quhilk God gaue to him to mak opin to his seruandis, the quhilk thingis it behuvis to be made sone. ✠ And he signifijt, sendand be his angele to his seruand Johnne, <sup>2</sup> Quhilk bare witnessing to the word of God, and witnessing of Joh. xvi. b.  
Joh. xix. d.  
and xxi. d.

*(a)* rehersand him that spekis: *Inducens ipsum loquentem.*

*(b)* Vndirstand, &c.: P. misses the meaning. V., *Subaudis, hic est.*

*(c)* as it is vthir: P., 'as it is in other'; *sicut in aliis; i.e., as in the case of similar titles.*

*(d)* the visoun, &c.: *visio Esaie hec est, et parabole Salomonis sunt hec.*

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i. 1. **Apocalipsis:** Wy., P., 'Apocalips,' but one MS. of Wy. has 'Apocalipsis.' to be made: *fieri.*

Jesu Crist, in thir thingis, quhat euir thingis he saw.  
 Apoc. xxii. a. <sup>3</sup> Blessit is he that redis, and he that heris the wordis  
 of this prophecie, and kepis tha thingis that ar writtin  
 in it; for the tyme is nere. <sup>4</sup> Johnne to the vij kirkis,  
 that ar in Asie, grace and pece to yov, of him that  
 is, and that was, and that is to cummand; and of the  
 sevin spiritis, that ar in the sicht of his throne; <sup>5</sup> And  
 of Jesu Crist, that is a faithful witnes, the first begottin  
 of dedemen, and prince of kingis of the erde; quhilk  
 luvit vs, and weschit vs fra our synnis in his blude,  
 i. Joh. i. b. <sup>6</sup> And made vs a kingdom, and preestis to God and  
 Apo. v. b. to his fader; to him be glorie and empire into warldis  
 of warldis. Amen. ¶ <sup>7</sup> Lo! he cummis with cloudis,  
 Math. xxiii. c. and ilk ee sal se him, and thai that prickit him;  
 Jude c. and al the kinredis of the erd sall bewaile thame self  
 Zache. xii. c. on him. Ye, Amen! <sup>8</sup> I am alpha and o, the be-  
 Joh. xix. d. gynnynng and the end, sais the Lord God, that is,  
 Esa. xliiii. b. and that was, and that is to cumming, almychtj. <sup>9</sup> I,  
 Apoc. xxii. c. Johnne, your bruthir, and part takar in tribulatioun,  
 F. 208 v. and kingdom, and pacience in Crist Jesu, was in  
 ane ile, that is callit Pathmos, for the word of God,

i. 2. in thir thingis, &c.: so Wy., P., reading *in his quæcumque vidit*, as in cod. Lips. 4, the Sarum Missal and Breviary. The Gloss has *in his quæ vidit*; Prim., *ea quæ vidit*. Vg., *quæcumque vidit*.

3. and he that: so Wy., P., reading *et qui* with the four codices and Flor., Harl. 1772, Gigas, Lips. 4, 5, 6, and Primasius. Vg., *qui legit, et audit*.

4. grace and pece to yov: *Gratia vobis, et pax*.

5. quhilk luvit vs: Abp. Ham. (p. 153), 'He has luffit us and hes weschit us fra our synnis with his blude.' Vv. 4, 5: J. Ham. (Cath. Traict., sig. R, v.), 'Grace to zou and paice from him quha vas, and quha sall cum, and fra the seuin spreitis quha ar in sicht of his throne, and fra Iesus Christ quha is ane faithfull vitnes.'

6. be: supplied by P., and underlined.

7. kinredis: *tribus*.

8. o: Wy., P., 'oo.'

9. part takar: P., 'partener'; Wy., 'parcener'; *particeps*.

and for the witnessing of Jesu. <sup>10</sup> I was in spirit in the Lordis day, and I herd behind me a gret voce, as of a trumpet, <sup>11</sup> Sayand to me, write thou in a buke that thing that thou seis, and send to the sevin kirkis that ar in Asie; to Ephesus, to Smyrna, and to Pargamus, and to Tyatyr, and to Sardis, and to Philadelphia, and to Laodicia. <sup>12</sup> And I turnit, that I suld se the voce that spak with me; and I turnit, and saw vij chandlaris of gold, <sup>13</sup> And in the myddis of the vij goldin chandlaris aan like to the sonn of man, clethit with a lang garment, beltit at the pappis with a goldin belt. <sup>14</sup> And the hede of him and his hairis war quhite, as quhite woll, and as snaw; and the een of him as flawm of fire, <sup>15</sup> And his feet like to latoun, as in a birnand chymnay; and the voce of him as the voce of mony watris. <sup>16</sup> And he had in his richt hand vij sternis, and a swerd scharp on euirilk side went out of his mouth; and his face as the sonn schynes in his vertu. <sup>17</sup> And quhen I had seen him, I fell doun at his feet, as dede. And he puttit his richt hand on me, and said, Will thou nocht drede; I am the first and the last;

Daniel vii. b.  
ande x. a.

Apoc. ii. c.  
ande xix. c.

Apoca. xix.  
c.  
Math. xvii.  
a.

Esaie xliiii.  
b.  
Roma. vi. b.

i. 9. for the witnessing: so P., translating *propter testimonium*, as in cod. Flor. Wy., 'and witnessing'; *et testimonium*.

11. Sayand to me: P. adds 'to me,' but cod. Flor., Prim., and Haymo actually have *mihi*. Vg., *dicentis*, and so Wy. to Smyrna: so P., but Vg., *et Smyrna*; Wy., 'and Smyrna.'

12. I turnit, and saw: *conversus vidi*. chandlaris: P., 'candelstikis.'

13. garment: P., 'garnement'; Wy., 'prestly clooth'; *podere*. One MS. of P. has the gloss, 'ether an awbe.' Mammotrectus, 'hec poderis sacerdotalis linea uestis corpori penitus astricta.' beltit at the pappis: P., 'and gird at the tetis'; *et præcinctum ad mamillas*. Cod. Flor. and Prim. read *et erat præcinctus*. belt: P., 'girdil.'

14. his hairis: *capilli*.

15. to latoun: *aurichalco*; Wy., 'to drosse of gold, or latoun.' chymnay: *camino*.

16. euirilk: P., 'euer ethir'; Wy., 'bothe'; *utroque*.



Joh. xii. b.  
Esaie xxii. b.

Apoca. iii. b.

<sup>18</sup> And I am on lyue, and I was dede; and lo! I am leevand into warldis of warldis, and I haue the keyis of dede and of hell. <sup>19</sup> Tharfor write thou quhilk thingis thou has sene, and quhilk ar, and quhilk it be-huvis to be (*a*) done eftir thir thingis. <sup>20</sup> The sacrait (*b*) of the vij sternis, quhilk thou seis in my richthand, and the vij goldin chandlaris; the vij sternis ar angelis of the vij kirkis, and the vij chandelaris ar seuen kirkis.

### The Secunnd chapur.

Malachias  
ii. b.  
i. Cor. xi. b.

Apoc. iii. a.

And to the angele of the kirk of Ephesus write thou, Thir thingis sais he, that haldis the vij sternis in his richthand, quhilk walkis in the middis of seuen goldin chandlaris. <sup>2</sup> I wate thi werkis, and labour, and thi pacience, and that thou may nocht suffir euil men; and thou has assayit thame that sais that thai ar apostilis, and ar nocht, and thou has fundin thame learis; <sup>3</sup> And thou has pacience, and thou has suffrit for my name, and failyeis nocht. <sup>4</sup> Bot I haue aganes thee a few thingis, that thou has left thi first charitee. <sup>5</sup> Tharfor be thou myndful fra quhens thou has fallin, and do

(*a*) *be* added above the line.

(*b*) *sacrait* corrected out of *sacrament* in darker ink.

i. 18. And I am on lyue: *Et vivus*.

20. *sacrait*: P., 'sacrament'; Wy., 'mysterie, or priuytee.' Vg., *Sacramentum*; cod. Harl. 1772 has *misterium*. *seis*: Nis. misunderstood Purvey's 'seigest'; *vidisti*. Wy., 'siȝe.'

ii. 1. And to the angele: so Wy., P., reading *Et angelo* with St., Hent., Sixt., codd. Tolet., Gigas, Lips. 4, 5, 6, Prim., Beda, the Speculum, the Sarum Breviary, and R. Clem. omits *Et*.

2. *labour*: *laborem*. Wy., P., 'trauel.'

3. *failyeis*: P., 'faillidist'; Wy., 'fayledist'; *defecisti*. Rh., 'hast not fainted.'

4. a few thingis: so Wy., P., adding *pauca* with St., Hent., Sixt., codd. Lips. 5, 6, Gigas, and R. Cod. Harl. 1772 has *aliquid*. Clem., *Sed habeo aduersum te*.

penance, and do the first werkis; or ellis, I cum sone Luc. xiii. a.  
 to thee, and I sall moue thi chandilar fra his place,  
 bot thou do penance. <sup>6</sup> Bot thou has this gude thing, Actu. vi. a.  
 that thou hatit the dedis of Nycolaitis, the quhilkis F. 209 r.  
 alsa I hate. <sup>7</sup> He that has eris, here he, quhat the  
 spirit sais to the kirkis. To him that ouircummis I Gene. ii. b.  
 sal geue to ete of the tre of lijf, that is in the paradise  
 of my God. <sup>8</sup> And to the angel of the kirk of Smyrna  
 write thou, Thir thingis sais the first and the last, that Esaie xli. a.  
 was dede, and leewis. <sup>9</sup> I wate thi tribulatioun, and  
 thi pouert, bot thou art riche; and thou art blasphemit  
 of thame, that sais, that thai ar Jewis, and ar nocht,  
 bot ar the synagog of Sathanas. <sup>10</sup> Drede thou na  
 thingis of thir thingis, quhilk thou sal suffir. Lo! the  
 deuile sal send sum of you into prisoun, that ye be  
 tempit; and ye sal haue tribulatioun ten dais. Be  
 thou faithful to the dede, and I sal geue to thee a  
 croun of lijf. <sup>11</sup> He that has eris, here he, quhat the  
 spirit sais to the kirkis. He that ouircummis, sal nocht  
 be hurt of the secund dede. <sup>12</sup> And to the angel of  
 the kirk of Pergamus write thou, Thir thingis sais he,

Tobie. iii. d.  
 ii. Timo. ii.  
 a.

Hebrues iiiii.  
 c.

ii. 5. or ellis: P., 'ether ellis'; Wy., 'if not.' Vg., *sin autem*; Canones Hibernici have *alioquin*. sone: so Wy., P., adding *cito* with St., cod. Harl. 1772, and Prim.; not in Vg. or the best authorities. Comp. ii. 16. Abp. Ham. (p. 217), 'Remember fra quhat stait thou art fallin and do pennance, and also do the first werkis agane.'

6. this gude thing: so Wy., P., reading *hoc bonum*, as in codd. Harl. 1772, Lips. 4, 5, 6, Lect. Luxov., the Sarum Breviary, and the Gloss. Vg., *hoc* merely; Haymo, 'Sed hoc habes, bonum subaudis.' hatit: P., 'hatidist'; Wy., 'hatedist.' Vg., *odisti*; Rh., 'hatest.' I hate: so P., but Wy., 'I hatede.' Vg., *odi*.

7. eris: so Wy., P., with the plural regularly in this recurrent phrase. Vg., *aurem*; but codd. Harl. 1772, Demid., Lips. 4, 5, 6, Prim., and R. have *ures*, and so generally in the other places, with cod. Fuld., twice, and the Sarum Breviary. sais: *dicat*; but Wy., 'shal seie,' here and elsewhere, without authority for *dicet*.

10. na thingis of thir thingis: P., 'no thing of these thingis'; Wy., 'no thing of thes'; *Nihil horum*. sal send: *missurus est*.

that has the swerd scharp on ilkside. <sup>13</sup> I wate quhar thou duellis, (a) quhare the sete of Sathanas is; and thou haldis my name, and denyis nocht my faith. And in tha dais was Antiphas, my faithful witnes, that was slane at you, quhare Sathanas duellis. <sup>14</sup> Bot I haue aganes thee a few thingis; for thou has men thare halding the teching of Balaam, quhilk taucht Balaac for to send sclandir befor the sonnis of Jsrael, to ete of sacrificis of ydolis, and to do fornicatioun; <sup>15</sup> Sa also thou has men halding the teching of Nycolaitis. <sup>16</sup> Also do thou penance; gif ony thing lesse, I sal cum sone to thee, and I sal fecht with thame with the swerd of my mouthe. <sup>17</sup> He that has eris, here he, quhat the spirit sais to the kirkis. To him that ouircummis I sal geue angel mete hid; and I sal geue to him a quhite staan, and in the staan a new name writin, quhilk na man knawis, bot he that takis. <sup>18</sup> And to the angel of the kirk of Tyatira write thou, Thir thingis sais the sonn of God, that has een as flawm of fire, and his fete like latoun. <sup>19</sup> I know thi werkis, and faith, and charitee, and thi seruice, and thi pacience, and thi last werkis

Nu. xxv. a.  
and xxxi. c.

Esaië lxii. a.  
Joh. i. a.

Apoca. i. c.  
ande xix. c.

(a) In MS., *duell*, with ligature on *ll*.

ii. 12. the swerd: *rhompheam*.

13. denyis: P., 'denyedist,' but one MS., 'denyest'; Wy., 'denyest.' Vg., *negasti*, with all authorities. was Antiphas: *Antipas*; P. supplies 'was.' at you: *apud vos*.

14. solandir: *scandalum*. to ete of sacrificis of ydolis: so Wy., P., but Vg., *edere* merely, with the four Vg. codices, Harl. 1772, and R. The interpolation comes from ver. 20. Prim. reads here *edere de sacrificiis*; cod. Gigas and S. Ambrose, *manducare immolata*.

16. gif ony thing lesse: *si quo minus*; Wy., 'if not.' with the swerd: *in gladio*; Wy., 'in swerd.'

17. angel mete hid: *manna absconditum*; Wy., 'manna hid, or aungel mete.'

19. and charitee, and thi seruice: *et charitatem tuam et ministerium*, but codd. Fuld., Demid., Harl. 1772, Lips. 4, 5, 6 omit *tuam*. Wy., 'and charite, and mynisterie, or seruice.' Cod. Amiat., with the Moz. Miss. and Brev., has *et caritatem et fidem et ministerium et patientiam tuam*.

ma than the foirmar. <sup>20</sup> Bot I haue aganes thee a few thingis; for thou suffris the woman Jesabel, quhilk sais that scho is a prophetes, to teche and desaeue my seruandis, to do fornicatioun, and to ete of thingis offrit to ydolis. <sup>21</sup> And I gaue to hir tyme, that scho suld do penance, and scho wald nocht do penance of hir fornicatioun. <sup>22</sup> And lo! I send hir into a bed, and thai that dois licherie with hir salbe in maast tribulatioun, bot gif thai do penance of thar werkis. <sup>23</sup> And I sal sla thar sonnys into dede, and all kirkis sal wit, that I am serching reynes and hartis; and I sal geue to ilk of you eftir his werkis. And I say to you, <sup>24</sup> And to vthiris that ar at Tyatira, quha euir has nocht this teching, and that knew (a) nocht the hienes of Sathanas, how thai say, I sal nocht send on yov ane vthir charge; <sup>25</sup> Neuirtheles hald ye that that ye haue, till I cum. <sup>26</sup> And to him that sal ouircum, and that sal kepe till in to the end my werkis, I sal geue

iii. Reg. xvi. d.  
iii. Reg. ix. e.

F. 209 v.

Psal. vii. b.  
Jere. xvii. b.

(a) *knew* written over *knewis* deleted.

ii. 20. *desaeue*: *seducere*. to do fornicatioun: P., 'to do letcherie.'

21. *wald*: P., 'wolde.' Vg., *vult*; Wy., 'wole.' Prim. and S. Cyprian read *penitere noluit*.

22. I *send*: so Wy., P., reading *mitto* with the four Vg. codices and most authorities. Vg., *mittam*, as in cod. Gigas and R. of: *ab*.

23. *thar sonnys*: Wy., P., 'hir sones'; *filios ejus*. into *dede*: so P., reading *in mortem* with St., Hent., cod. Amiat., Beda, the Miss. Moz., and R.; but Wy., 'in deeth,' translating *in morte* with Sixt., Clem., and most authorities. Cod. Gigas and Prim. have *morte*. I am *serching*: *ego sum scrutans*; Rh., 'I am he that searcheth.'

24. *has*: *habent*. *hienes*: Wy., P., 'hiȝnesse,' reading *altitudinem* with St., Hent., cod. Demid., Tolet., Prim., the Sarum Brev., and R. Rh., 'depth.' Sixt., Clem. read *altitudines*.

26. *and that sal kepe*: so P., reading *et qui custodierit* with codd. Amiat., Fuld., Tolet., the Moz. Missal and Brev.; but Wy., 'and shal kepe,' with Vg., *et custodierit*. Cod. Gigas has *et qui custodit*.

Paal. ii. b. power on folkis, <sup>27</sup> And he sal gouerne thame in ane  
 Apoc. xix. c. irn wand; and thai salbe brokin togiddir, as a veschel  
 of a pottare, <sup>28</sup> As also I resauet of my fader; and I  
 sal geue to him a morn stern. <sup>29</sup> He that has eris, here  
 he, quhat the spirit sais to the kirkis.

### iiij chaptur.

Apo. ii. c. And to the angele of the kirk of Sardis write thou, Thir  
 thingis sais he, that has the vij spiritis of God, and the  
 vij sternis. I wate thi werkis, for thou has a name, that  
 thou leeuës, and thou art dede. <sup>2</sup> Be thou wakand, and  
 conferme thou vthir thingis, that war to deand; for I  
 find nocht thi werkis full befoire my God. <sup>3</sup> Tharfor  
 haue thou in mynd, how thou resauet, and herd; and  
 kepe, and do penance. Tharfor gif thou wake nocht, I  
 Math. xxiii. d. sal cum as a nycht theef to thee, and thou sal nocht  
 i. Tessa. v. a. wit in quhat houre I sal cum to thee. <sup>4</sup> Bot thou has a  
 ii. Pet. iii. b. few names in Sardis, quhilkis has nocht defoulit thar  
 claathis; and thai sal walk with me in quhite claathis,  
 for thai ar worthi. <sup>5</sup> He that ouircummis, salbe clethit  
 thus with quhite clathis; and I sal nocht do away his  
 name fra the buke of lijf, and I sal knowleche his name  
 befoir my fader, and befoir his angelis. <sup>6</sup> He that has  
 Luc. xii. c. eris, [here] he, quhat the spirit sais to the kirkis. <sup>7</sup> And  
 Esaie xxii. d.

ii. 26. folkis: *Gentes*.

27. wand: Wy., '3erd'; P., '3erde'; *virga*. thai salbe  
 brokin togiddir: *confringentur*. Hampole (p. 11), 'Thou sall  
 gouern thaim in wand of yren; and as vessel of the pottare thou sall  
 thaim breke.' Surtees Psalter (p. 132):—

'In yherde irened salt þou sterc þa  
 Als lome ofe erthe breke þam als-swa.'

28. morn stern: Wy., P., 'morewe sterre'; *stellam matutinam*.

iii. 2. to deand: *moritura*.

3. how: *qualiter*. nycht theef: *fur*.

5. He that ouircummis: so P., probably translating *qui vincit*  
 as read in cod. Gigas. Vg., *Qui vicerit*, which P. translates 'that  
 schal ouercome,' at ver. 12.

to the angele of the kirk of Philadelphie write thou, Thir thingis sais the hali and trew, that has the key of Daid; quhilk opnis, and na man closis, he closis, and na man opnis. <sup>8</sup> I wate thi werkis, and lo! I gaue befor thee a dure opnit, the quhilk na man may close; for thou has a litil virtue, and has keptit my word, and denyis nocht my name. <sup>9</sup> Lo! I sal geue to thee of the synagog of Sathanas, quhilkis sais that thai ar Jewis, and ar nocht, bot leis. Lo! I sal mak thame, that thai cum, and wirschip befoire thi feet; and thai sal wit, that I luvit thee, <sup>10</sup> For thou keptit the word of my pacience. And I sal kepe thee fra the hoür (a) of temptatioun, that is to cummand into all the world, to temp men that duellis in erd. <sup>11</sup> Lo! I cum sone; <sup>F. 210 r.</sup> hald thou that that thou has, that naman tak thi croun. <sup>12</sup> And him that sal ouircum, I sal mak a pillar in the tempile of my God, and he sal na mare ga out; and I sal write on him the name of my God, and the name of the citee of my God, of the new Jerusalem, that cummis doun fra heuen of my God, and my new name. <sup>13</sup> He that has eris, here he, quhat the spirit sais to the kirkis. <sup>14</sup> And to the angele of the kirk of Laodicie write thou, Thir thingis sais Amen, the faithfull witnes and trew, quhilk is begynnyng of Goddis creature. <sup>15</sup> I

Joh. xii. b.  
Apoca. i. d.

Apoca. xxi.  
a.

(a) *hour* written over *word* deleted.

iii. 7. *quhilk opnis*, &c.: Abp. Ham. (p. 199), 'He oppinnis, and na man closis, he closis and na man oppinnis.'

8. *and lo!* so Wy., P., reading *et ecce* with cod. Tolet. Vg., *Ecce*. *denyis*: so Wy., P., but Vg., *negasti*. Comp. ii. 13. Abp. Ham. (p. 268), 'Behald I have gevin afore the ane oppin dure quhilk na man can clois, because that thow hes bot smale strentb.'

9. *to thee*: so Wy., P., translating *tibi*, as in R. and the Sarum Brev. The Moz. Miss. has *dedi te*. Vg., *dabo*.

12. *of my God*: a *Deo meo*.

14. *Thir thingis sais*, &c.: Burne (f. 138 v.), 'This sayis (Amen) the faythful and treu vitnes, the beginning of al thingis created.'

F. 210 v.

Essay vi. a.

God. <sup>6</sup> And befoir the sete as a see of glas, lik a cristal, and in the middis of the sete, and in the cumpas of the sete, iiij beestis ful of een befoir and behind. <sup>7</sup> And the first beest like a lioun; and the secund beest like a calf; and the thrid beest having a face as of a man; and the feerd beest like ane egile fleand. <sup>8</sup> And the iiij beestis had euiry of thame sex wingis; and all about and within thai war full of een; and thai had nocht rest day and nycht, sayand, Hali, hali, hali, the Lord God almychtj, that was, and that is, and that is tocumming. <sup>9</sup> And quhen the iiij beestis gaue glorie, and honour, and blessing to him that sat on the throne, that leeues into warldis of warldis, <sup>10</sup> The xxiiij eldermen feldoun befoir him that sat in the throne, and wirschippit him that leeues in to warldis of warldis. (a) And thai kest thar crounis befoir the throne, and said, <sup>11</sup> Thou, Lord our God, thou art worthi to tak glorie, and honour, and vertu; for thou made of nocht althingis, and for thi will tha[i] war, and ar made of nocht. ¶

(a) *of warldis* added above the line.

iv. 6. befoir the sete: so P., reading *coram sede* as in cod. Gigas; but Wy., 'in the sijt of the seete,' with Vg., *in conspectu sedis*.

8. and all about: *et in circuitu*; Wy., 'and in cumpas.' St., Hent., Sixt., omit *et* and connect *in circuitu* with the preceding words. Rh., 'had six wings round about.' war: P., 'weren,' reading *erant* as in Prim., Fulgentius; but Vg., *sunt*; Wy., 'ben.' Gau (p. 33), 'halie halie halie is god almichtine the lord the quhilk wesz, and is, and is to cum.'

9. the iiij beestis: P., 'tho foure beestis,' and similarly Wy., both reading *illa quatuor animalia* as in codd. Demid., Lips. 4, 5, 6, Harl. s.m., the Sar. Brev., and R. Vg. omits *quatuor*. to him that sat: *sedenti*, and similarly in ver. 10; v. 13.

11. thou art: so five MSS. of P., but most omit 'thou.'

## The v cheptur.

And I saw in the richt hand of the sittar on the throne, a buke writtin within and without, and selit with seuen selis. <sup>2</sup> And I saw a stark angele, preching with a gret voce, Quha is worthie to opin the buke, and to vndo the selis of it? <sup>3</sup> And nane in heuen, nor in erde, nouthir vndir erde, mycht opin the buke, nor behald it. <sup>4</sup> And I wepit mekile, for naan was fundin worthie to opin the buke, nouthir to se it. <sup>5</sup> And aan of the eldersmen said to me, Wepe thou nocht; lo! a lioun of the lynage of Juda, the rute of Daid, has ouircummin to opin the buke, and to vndo the seuen selis of it. <sup>6</sup> And I saw, and lo! in the middis of the throne, and of the iiij beestis, and in the middis of the eldersmen, a lambe standing as slane, that had vij hornis, and vij een, quhilkis ar vij spiritis of God, send into al the erd. <sup>7</sup> And he com, and tuke of the richthand of the sittar in the throne the buke. <sup>8</sup> And quhen he had opnit the buke, the iiij beestis and the xxiiij eldersmen fell doun befor the lamb; and had ilk of thame harpis, and goldin phialis full of odouris, quhilkis ar the praiseris of sanctis. <sup>9</sup> And thai sang a new sang, and said, Lord our God, thou art worthie to tak the buke, and to opin the selis of it; for thou was slane, Esec. ii. b.  
Gene. xlix. b.  
Esa. xxxi. d.  
Heb. ix. b.

v. 2. **stark**: Wy., P., 'strong.'

3. **And nane**, &c.: Abp. Ham. (p. 157), 'Nother creatouris dwelland in hevin, nother creatouris dwelland on the erde, nother creatouris dwelland underneth the erd, was abil to oppin the buke.'

6. **that had**: *habentem*.

8. **phialis**: *phialas*. Wy., 'fioles'; P., 'violis.'

9. **Lord our God**: so P., reading *Domine Deus noster* as in the Sarum Missal. Cod. Harl. 1772, the Sar. Brev., the Corpus Missal, and R. have *Domine Deus*. Vg., with cod. Gigas, reads *Domine*, and so Wy., 'Lord'; while codd. Amiat., Tolet., Fuld., Prim., S. Cyprian omit even *Domine*. Comp. iv. 11.



and aganeboucht vs to God in thi blude, of ilk  
 lynage, and tounge, (a) and pepile, and natioun; <sup>10</sup> And  
 made vs a kingdome, and preestis to our God; and  
 we sal regne on erde. <sup>11</sup> And I saw, and herd (b) the  
 voce of mony angelis al about the throne, and of  
 the beestis, and of the eldermen. And the novmir  
 of thame was thousandis of thousandis, <sup>12</sup> Saying with  
 gret voce, The lamb that was slane, is worthi to  
 tak vertu, and godhede, and wisdome, and strenthe,  
 and honour, and glorie, and blessing. <sup>13</sup> And ilk  
 creatur that is in heuen, and that is on erde, and  
 vndir erd, (c) and the see, and quhilk thingis ar in it,  
 I herd all saying, To him that sat in the throne, and  
 to the lambe, blessing, and honour, and glorie, and  
 power, into warldis of warldis. <sup>14</sup> And the iiij beestis  
 said, Amen. And the xxiiij eldermen felldoun on thar  
 faces, and wirschippit him that leeuës in to warldis of  
 warldis.

i. Petir c.  
 i. Jhon i. b.  
 Apoculi. i. a.

Dani. vii. b.

F. 211 r.

### The vi chepture.

Zach. i. b.  
 and vi. a.

And I saw, that the lamb had opnit aan of the vij  
 selis. And I herd aan of the iiij beestis sayand, as  
 a voce of thundir, Cum, and se. <sup>2</sup> And I saw, and

(a) Before *tounge*, *tuk* deleted. (b) *and herd* added on the margin.  
 (c) *erd* added above the line.

v. 10. **And made vs**: Abp. Ham. (p. 257), 'Thou hes maid us  
 ane kingdome to our God.'

13. **and that is on erde**: *et super terram*; P. supplies '*that is.*'  
**and the see**, &c.: so Wy., P., reading *et mare et quæ in eo sunt*  
 with codd. Lips. 4, 6. Vg., *et quæ sunt in mari et quæ in eo*, and  
 similarly the Sar. Brev., *et in mari et quæ in eo sunt*. Prim. has  
*et in mare et quacumque sunt in eis*, and similarly cod. Gigas,  
 Cassiodorus, and Fulgentius. Of another type is cod. Demid., *et*  
*quæ sunt in mari et quæ sunt in aere*, and similarly R. J. Ham.  
 (Fac. Traict., p. 342), 'al creatures in heauin and aboue the earth  
 . . . and vnder the earth sayd, al blissing, and honor, and gloire,  
 and pouar, be to him wha sittis in the throne, and to the lamb for  
 euer and euer.'

lo! a quhite hors; and he that sat on him had a bow, and a croun was gevin to him. And he went out ouircummyng, that he suld ouircum. <sup>3</sup> And quhen he had opnit the secund sele, I herd the secund beest saying, Cum thou, and se. <sup>4</sup> And ane vthir rede hors went out; and it was gevin to him that sat on him, that he suld tak pece fra the erde, and that thai sla togiddir thame self; and a gret suerde was gevin to him. <sup>5</sup> And quhen he had opnit the thrid sele, I herd the thrid beest saying, Cum thou, and se. And lo! a blak hors; and he that sat on him had a balance in his hand. <sup>6</sup> And I herd as a voce in the myddis of the iiij beestis, sayand, A bilibre of quhete for a penny, and iij bilibris of barlie for a peny; and hurt thou nocht wyne, nor oile. <sup>7</sup> And quhen he had opnit the feerd sele, I herd a voce of the iiij beestis, saying, Cum thou, and se. <sup>8</sup> And lo! a pale hors; and the name was Dede to him that sat on him, and hell folowit him. And power was gevin to him on four partis of the erde, for to sla with suerde, and hungir, and with dede, and with beestis of the erd. <sup>9</sup> Ande quhen he had opnit the fiift sele, I saw vndir the altare the saulis of men slane for the word of God, and for the witnessing that thai had. <sup>10</sup> And thai crijt with a gret

vi. 4. that thai sla togiddir thame self: *ut invicem se interficiant.*

6. a voce . . . sayand: so P., probably reading *vocem . . . dicentem*, with codd. Amiat., Tolet., Harl. 1772, Lips. 5, Prim., the Sarum Brev., and R. Vg., *dicentium*, with codd. Fuld., Demid., Gigas. bilibre: *Bilibris*; Rh., 'two pounds.' nor oile: *et oleum*; Wy., 'and oyle.'

7. of the iiij beestis: so P. but Wy. 'of the fourthe beest,' with two MSS. of P. Vg., *quarti animalis*.

8. the name was Dede to him: *nomen illi Mors*; P. supplies 'was.' folowit: P., 'suede.' and hungir: P., 'and with hungur,' reading *et fame* as in codd. Gigas, Lips. 5, 6, the Sar. Brev., and R. Vg., *fame*.

voce, and said, How lang thou, Lord, that art hali  
and trew, deemis nocht, and vengis nocht our blude  
of thir that duellis in erd? <sup>11</sup> And quhite stolis, for  
iii. Esdre xv. b. Dani. xii. b. ilk saule a stole, war gevin to thame; and it was said  
to thame, that thai suld rest yit a litil tyme, till the  
novmer of thar fallowis and of thar brethir be fulfillit,  
Math. xxvii. f. that ar to be slane, as als a thai. <sup>12</sup> And I saw, quhen  
he had opnit the sext sele, and lo! a gret erdmoving  
was made; and the sonn was made blak, as a sack  
of haire, and al the mone was made as blude. <sup>13</sup> And  
the sternis of heuen feldoun on erd, as a fig tre  
F. 211 v. sendis his vnripe figis, quhen it is mouet of gret wind.  
<sup>14</sup> And heuen went away, as a buke faldit in; and  
Esaie ii. c. al montanis and iles war mouet fra thar places. <sup>15</sup> And  
kingis of the erde, and princis, and tribunis, and riche,  
and stark, and ilk boondman, and freman, hid thame  
in dennis and staanis of hillis. <sup>16</sup> And thai say to  
Osee. x. b. Luc. xxiii. c. hillis and to staanis, Fall ye on vs, and hide ye vs  
fra the face of him that sittis on the throne, and fra  
Apoc. ix. b. the jre of the lamb; <sup>17</sup> For the gret day of thar  
greeff cummis, and quha sal may stande?

vi. 10. that art hali: *sanctus*. Vv. 9, 10: J. Ham. (Cath. Traict., sig. R, ij.), 'sau vnder ye alter thair saulis quha var slane for goddis vord, quha cryit vith ane loud voice, saying, hou lang vill thou lord haly and treu, differ to Iuge and reuenge our bluid, vpon yame quha duellis in ye earth?'

11. quhite stolis, for ilk saule a stole: *singule stole alba*; some authorities read *singulis*. till the novmer of thar fallowis . . . be fulfillit: so P., translating *donec impleatur numerus conservorum* as in codd. Tolet., Lips. 5, S. Cyprian, Tichonius, Haymo, and the Sar. Breviary. But Vg., *donec compleantur conservi eorum*; Wy., 'til the euen seruauntes of hem be fulfillid.'

12. a sack of haire: *saccus cilicinus*; Rh., 'sackcloth of hair.'

13. of heuen: so Wy., P., reading *cali* as in codd. Amiat., Tolet., Demid., Lips. 4, 5, 6, Haymo, and the Sarum Breviary. But Vg., *de celo*; cod. Fuld. and Beda, *super terram*. sendis: *emittit*. vnripe figis: *grossos*.

14. faldit in: P., 'wlapid in'; Wy., 'infoldid.' Vg., *involutus*. al montanis: so Wy., P. Vg., *omnis mons*.

15. stark: Wy., P., 'stronge.'

16. jre: Wy., P., 'wrath'; *ira*.

## The vij chapture. ✠

Eftir thir thingis I saw foure angelis standing on the  
 iiij corneris (or newkis) of the erd, halding iiij windis  
 of the erd, that thai blew nocht on the erd, nouthir  
 on the see, nor yit on ony tre. <sup>2</sup>And I saw ane  
 vthir angele ascending fra the rijsing of the sonn, that  
 had a signe of the leevand God. And he crijt with  
 gret voce to the iiij angelis, to quhilkis it was gevin  
 to noy the erde, and the see, <sup>3</sup>And said, Will ye  
 nocht noy the erd, and the see, nouthir treis, till we  
 mark the seruandis of our God in the foirhedis of  
 thame. <sup>4</sup>And I herd the nowmir of men that war  
 markit, ane hundreth thousand and xliiii thousand  
 markit, of euiry lynage of the sonnis of Israel; <sup>5</sup>Of  
 the lynage of Juda, tuelue thousand markit; of the  
 lynage of Ruben, xii<sup>m</sup> markit; of the linage of Gad,  
 xii<sup>m</sup> markit; <sup>6</sup>Of the linage of Aser, xii<sup>m</sup> markit;  
 of the linage of Neptalym, xii<sup>m</sup> markit; of the linage  
 of Manasse, xii<sup>m</sup> markit; <sup>7</sup>Of the linage of Symeon,  
 xii<sup>m</sup> markit; of the linage of Leui, xii<sup>m</sup> markit; of the  
 linage of Ysachar, xii<sup>m</sup> markit; <sup>8</sup>Of the linage of  
 Zabulon, xii<sup>m</sup> markit; of the linage of Joseph, xii<sup>m</sup>  
 markit; of the linage of Beniamyn, xii<sup>m</sup> markit.  
<sup>9</sup>Eftir thir thingis I saw a gret peple, quham na  
 man mycht novmir, of al folkis, and linages, and  
 pepilis, and langages, standing befor the throne, in  
 the sicht of the lamb; and thai war clethit with  
 quhite stolis, and palmes war in the handis of thame.  
<sup>10</sup>And thai crijt with gret voce, and said, Hele to

Apoca. ix. a.

iii. Esdre.  
ii. f.

vii. 1. (or newkis): the gloss is Nisbet's. nor yit: P.,  
 'nether'; *neque*, and so in ver. 16. Prim. reads *neue*.

2. ascending: P., 'styinge.'

9. peple: *turbam*; Wy., 'company.' in the sight: *et in  
 conspectu*; but codd. Tolet., Demid., Lips. 6, and R. omit *et*.  
 and thai war clethit: *amicti*; P. supplies 'and thei weren.'  
 war: P., 'weren.'

our God, that sittis on the throne, and to the lamb.  
<sup>11</sup> And al angelis stude al about the throne, and the  
 eldermen, and the iiii beestis. And thai fell doun in  
 the sicht of throne, on thar faces, and wirschippit  
 God, <sup>12</sup> And said, Amen! ✠ Blessing, and cleirnes,  
 and wisdome, and doing of thankingis, and honour,  
 and virtue, and strenth to our God, into warldis of  
 warldis, Amen. <sup>13</sup> And aan of the seniouris ansuerd,  
 and said to me, Quha ar thir, that ar clethit with  
 quhite stoolis? and quharfra com thai? <sup>14</sup> And I  
 said to him, My lord, thou wate. And he said to  
 me, Thir ar thai, that com fra gret tribulatioun, and  
 weschit thar stolis, and made thame quhite in the  
 blude of the lamb. <sup>15</sup> Tharfor thai ar befor the  
 trone of Gode, and seruis him day and nycht, in his  
 tempile. And he that sittis in the thron, duellis on  
 thame. <sup>16</sup> Thai sal na mare hungir, nor yit threst,  
 nor sonn sal fall on thame, nor ony hete. <sup>17</sup> For  
 the lamb, that is in the myddis of the throne, sal  
 gouerne thame, and sal lede thame furth to the wellis  
 of wattris of lijf; and God sal wipe away ilk tere  
 fra the een of thame.

F. 212 r.

Exo. xxix. g.  
Esaie xlix. c.

## viiij chaptur.

And quhen he had opnit the sevint sele, a silence  
 was made in heuen, as half ane hour. <sup>2</sup> And I saw  
 vij angelis standing in the sicht of God, and vij  
 trumpetis war gevin to thame. <sup>3</sup> And ane vthir  
 angel com, and stude befor the altare, and had a

Psal. cxl. a.

vii. 12. *cleirnes*: *claritas*. and *honour*: so Wy., P., reading  
*et honor* with codd. Amiat., Fuld., Tolet., Gigas, Prim., Beda, the  
 Corpus Missal, and other authorities. Vg., *honor*.

15. *seruis*: P., 'seruen to hym.' *duellis*: so Wy., P.,  
 reading *habitat* with codd. Tolet., Demid., Lips. 4, 5, 6, Anon.  
 Aug., the Sar. Brev., and R. Vg., *habitabit*; S. Cyprian has  
*inhabitavit*; cod. Gigas, *habitauit*.

goldin censer; and mony incensis war gevin to him, that he suld geve of the praieris of all sanctis on the goldin altare, that is befor the throne of God. <sup>4</sup> And the smewk of incensis and the praieris of halimen gais up fra the angelis hand befor God. <sup>5</sup> And the angel tuke the goldin censer, and fillit it of the fire of the altar, and kest into erde. And thundris, and voces, and glemis war made, and a gret erdmoving. <sup>6</sup> And the vij angelis, that had vij trumpetis, made thame reddi, that thai suld blaw trumpet. <sup>7</sup> And the first angel blew trumpet; and haile was made, and fire mengit togiddir in blude; and it was send into the erde. And the thrid part of the erd was brint, and the thrid part of treis was brint, and al the grene gers was brint. <sup>8</sup> And the secund angel trumpit; and as a gret hill birnand with fire was castin into the see, and the thrid part of the se was made blude, <sup>9</sup> And the thrid part of creature was dede, that had lyues in the see, and the thrid part of schippis perisit. <sup>10</sup> And the thrid angel trumpit; and a gret sternn birnand as a litil brand, fell fra heuen; and it fell into the thrid part of fludis, and into wellis of watris. <sup>11</sup> And the name of

viii. 4. **and the praieris**: P., 'of the preiers,' and similarly Wy.; *de orationibus*. **gais up**: P., 'stiede vp.' Vg., *ascendit*.

5. **goldin censer**: Wy., 'censer'; P., 'censere,' with Hent., Clem., *thuribulum*; but Nis. adds *aureum* with St., Sixt., cod. Lips. 4. Comp. ver. 3. **glemis**: P., 'leityngis'; *fulgura*.

6. **blaw trumpet**: Wy., 'syngie in trumpe'; P., 'trumpe'; Vg., *tuba canerent*, and similarly in ver. 7.

8. **trumpit**: P., 'trumpide'; Wy., 'song in trumpe.'

9. **of creature**: so P., reading *creatura* with codd. Amiat., Fuld., Tolet., Demid., Harl. 1772, Lips. 4, 5, and R.; but Vg., *creatura eorum*; Rh., 'of those creatures.' Wy., 'of creatures,' apparently reading *creaturarum*. Cod. Gigas reads *eorum quae in mari creata sunt*; Amiat., *creatura quae habent animas*; Flor., [illorum] *animalium quae erat in mari*; Prim., *piscium*.

10. **a litil brand**: *facula*; Rh., 'a torch.'

the stern is said Wormet. And the thrid part of watris was made into wormet; and mony men war dede of the watris, for thai war made bittir. <sup>12</sup> And the ferde angel trumpit; and the thrid part of the sonn was strikin, and the thrid part of the mone, and the thrid part of sternis, sa that the thrid part of thame was mirkit, and the thrid part of day schynit nocht, and alsa of the nycht. <sup>13</sup> And I saw, and herd the voce of ane egile fleand be the myddis of heuen, and sayand with gret voce, Wa! wa! wa! to men that duellis in erd, of the vthir voces of thre angelis, that sal trump eftir.

### The ix chaptur.

Zecha. ix. b. And the fifte angele trumpit; and I saw, that a stern had fallin doun fra heuen into erd; and the key of the pitt of deepnes was gevin to it. <sup>2</sup> And it opnit the pitt of deepnes, and a smeuk of the pitt yede up, as the smeuk of a gret fornace; and the sonn was mirknit, and the aere, of the smeuk of the pit. <sup>3</sup> And locustis went out of the smeuk of the pitt into erd; and power was gevin to thame, as scorpionnis of the erd has powere. Apoca. xxiii. c. and xix. a. <sup>4</sup> And it was comandit to thame, that thai suld nocht hurt the gers of erd, nor ony grene thing, nor yit ony tre, bot aanly men, that has nocht the signe of God in thare foirhedis. <sup>5</sup> And it was gevin to thame, that thai suld nocht sla thame, bot that thai suld be turmentit

viii. 11. Wormet: P., 'Wormod'; Wy., 'Wermod'; *Ab-sinthium*.

13. and sayand: *dicentis*. that sal trump eftir: *qui erant tuba canituri*.

ix. 1. of the pitt of deepnes: *putei abyssi*. to it: *ei*; Wy., 'to him.'

2. it opnit: *aperuit*; Wy., 'he openyde.' yede up: P., 'stiede vp'; *ascendit*. mirknit: Wy., P., 'derkid.'

5. suld be turmentit: so Wy., P., reading *cruciarentur* with Hent., codd. Amiat., Fuld., Tolet., Harl. 1772, Lips. 5, 6, Prim., Beda, and R.; but St., Sixt., Clem., *cruciarent*.

v monethis; and the turmenting of thame, as the turmenting of a scorpioun, quhen he smytis a man. <sup>6</sup> And in tha dais men sal seke dede, and thai sal nocht find it; and thai sal desire to dee, and dede sal fle fra thame. <sup>7</sup> And the liknes of locustis ar like horsis made redden into batale; and on the hedis of thame as crownis like gold, and the faces of thame as the faces of men. <sup>8</sup> And thai had hairis, as hairis of women; and the teeth of thame war as teeth of lionnis. <sup>9</sup> And thai had habirionnis, as irl habirionnis, and the voce of thar wingis as the voce of cartis of mony horsis rynnand into batale. <sup>10</sup> And thai had tailis like scorpionnis, and prickis war in the tailis of thame; and the mycht of thame was to noy men five monethis. <sup>11</sup> And thai had on thaim a king, the angel of depnes, to quham the name be Hebrew is Abaddon, bot be Grew (a) Apollion, and be Latine Exterminans, that is, a destroyar. <sup>12</sup> Aa wa is passit, and yit cummis twa wais. <sup>13</sup> Eftir thir thingis alsa the sext angel trumpit; and I herd a voce fra iiij neukis of the goldin altar, that is befor the een of God, <sup>14</sup> And said to the sext angel that had a trumpet, Vnbind thou iiij angelis, that ar bundin in the gret flud (b) Eufates. <sup>15</sup> And the iiij angelis war vnboundin, quhilkis war redden into hour, and day, and moneth, and

Osee. x. b.

Apoc. xi. c.

F. 213 r.

(a) Before *apollion*, *app* deleted.(b) *flude* in catchword.

ix. 7. *liknes*: *similitudines*; Wy., 'lijknesses.' ar: P. supplies 'ben.'

9. *cartis*: Wy., 'chaaris'; P., 'charis'; *curruum*.

10. *was*: supplied by P., and underlined.

11. *on thaim*: *super se*. *Abaddon*: P., 'Laabadon,' but two MSS., 'Abadon'; Wy., 'Labadon.' *Grew*: P., 'Greek.' *be Latine*, &c.: P., 'bi Latyn he hath a name Extermynans'; *Latine habens nomen Exterminans*.

12. *and yit*: Wy., P., 'and lo! jit'; *et ecce . . . adhuc*.

13. *Eftir thir thingis*: so Wy., P., but in Vg. connected with what precedes. *neukis*: P., 'corneris.'

14. *And said*: *Dicentem*.



yere, to sla the thrid part of men. <sup>16</sup> And the nowmir of the hoost of horsmen was twenty thousand sijs ten thousand. And I herd the novmir of thame. <sup>17</sup> And sa I saw horsis in visioun; and thai that sat on thame had frie habirionnis, and of iacinct, and of brintstaen. And the hedis of horsis war as the hedis of lionnis; and fire, and smeuk, and brintstaen, cummis furth of the mouth of thame. <sup>18</sup> Of thir thre plagis the thrid part of men was slane, of the fire, and of the smewk, and of the brintstaen, that cummis furth of the mouth of thame. <sup>19</sup> For the power of the horsis is in the mouth of thame, and in the tailis of thame; for the tailis of thame ar like to serpentis, having hedis, and in thame thai noy. <sup>20</sup> And tha vthir men, that war nocht slane in thir plagis, nor yit did penance of the werkis of thar handis, that thai wirschipit nocht deuilis, and simulachris of gold, and of siluir, and of bras, and of staen, and of tre, quhilkis nouthir may se, nor here, nor gang; <sup>21</sup> And did nocht penance of thar manslaingis, nor of thar wichecraftis, nor yit of thar fornicacioun, nor yit of thar thiftis, (war slane).

ix. 16. was: supplied by P., and underlined. sijs: Wy., P., 'sithis.' And I herd: *Et audiui*. Wy., 'I herde'; P., 'Y herde,' but three MSS. of P. have 'And.'

17. and of iacinct, &c.: *et hyacinthinis, et sulphureas*; Wy., 'and iacynctines, and brunstony.'

18. and of the brintstaen: *et sulphure*. cummis furth: Wy., P., 'camen out'; *procedebant*. Nisbet's mistake is probably due to the verse preceding.

20. that thai wirschipit nocht: *ut non adorarent*; Rh., 'not to adore.' gang: Wy., P., 'wandré.'

21. of thar manslaingis: *ab homicidiis suis*. (war slane): P. adds '*weren slayn*.' Not in Wy., Vg., or R. Lyra, 'Et ceteri homines . . . qui non sunt occisi in his plagis .i. pro fide Christi: supplē sunt occisi morte corporali & eterna.'

## x chaptur.

Ande I saw ane vthir strang angele cummand doun fra heuen, clethit with a cloude, and the raynbow on his hede; and the face of him was as the sonn, and the feet of him as a pillar of fire. <sup>2</sup> And he had in his hand a litil buke opnit; and he set his richtfute on the see, and the leftfute on the erd. <sup>3</sup> And he crijt with gret voce, as a lioun quhen he raris; and quhen he had crijt, the vij thundris spak thar voces. <sup>4</sup> And quhen the vij thundris had spokin thar voces, I was to writing. And I herd a voce fra heuen, saying, Mark thou quhat thingis the vij thundris spak, and will thou nocht write thame. <sup>5</sup> And the angel quham I saw standing abone the see, and abone the erd, liftit up his hand to heuen, <sup>6</sup> And swor be him that leeues into warldis of warldis, that mad of (a) nocht heuenis, and tha thingis quhilkis ar in it, and the erd, and tha thingis that ar in it, and the see, and tha thingis that ar in it, that tyme sal na mare be. <sup>7</sup> Bot in the dais of the voce of the seuent angel, quhen he sal begynn to trump, the myserie of God salbe endit, as he prechit be his seruandis prophetis. <sup>8</sup> And I herd a voce fra heuen eftsone speking with me, and saying, Ga thou, and tak the buke that is opnit, fra the hand of the angel, that standis abone the see, and on the land. <sup>9</sup> And I went to the angel, and said to

Daniel xii. d.

F. 213 v.

(a) *mad of* added above the line.

x. 1. **a pillar**: so Wy., P., reading *columna*, as in St., Hent., codd. Amiat., Fuld., Tolet., Demid., Lips. 4, 5, 6, and R.; but Sixt., Clem., *columna*.

4. **I was to writing**: *ego scripturus eram*. **saying**: so Wy., P., with most authorities; but Vg., *dicentem mihi*, with cod. Demid. **Mark thou**: *Signa*; Wy., 'Signe thou, or marke.'

6. **heuenis**: Wy., 'heuen'; P., 'heuene'; *calum*.

8. **abone the see, and on the land**: so Wy., P.; but Vg., *super mare et super terram*; they appear to have read *supra* in the former

Ezech. iiii.  
a.  
iiii. Esdre.  
xiii. e.

him, that he suld geue me the buke. And he said to me, Tak the buke, and swellie it; and it sal mak thi wamb to be bittire, bot in thi mouth it salbe swete as hony. <sup>10</sup> And I tuke the buke of the angelis hand, and deuourit it, and it was in my mouth as swete hony; and quhen I had deuorit it, my wambe was bittir. <sup>11</sup> And he said to me, It behuvis thee eftsone to prophecie to hethin men, and to pepilis, and langages, and to mony kingis.

### xi chaptur.

Ezech. xl,  
xii, xlii,  
and xliii.

And a reed like a wand was gevin to me, and it was said to me, Rijse thou, and met the temple of God, and the altare, and men wirsch[ip]ing in it. <sup>2</sup> Bot cast thou out the foryard, that is without the tempile, and met nocht it; for it is gevin to hethin men, and thai sal defoule the haly citee be xl monethis and ij. <sup>3</sup> And I sal geue my twa witnessis, and thai sal prophecie a thousand dais ij hundreth and sextj, and salbe cleethit with sackis. <sup>4</sup> Thir ar ij olyues, and ij chandlaris, and thai stand in the sicht of the Lord

place. Mammotrectus, 'Supra mare & cetera. Nota differentiam inter super & supra .v. Res notat amotas supra . super immediatas.' But the authorities have either *supra* in both places as Amiat., Fuld., Tolet., Demid., Gigas, Lips. 4, 5, 6, R., or *super* twice, as Primasius. Comp. ver. 5, where the readings are the same as here.

x. 9. **swellie**: Wy., P., 'deuoure'; *devora*. **wamb**: *ventrem*.  
10. **was bittir**: *amaricatus est*; Rh., 'was made bitter.'

xi. 1. **wand**: P., 'zerde'; *virga*. **met**: *metire*. **men wirsch[ip]ing**: Wy., 'men worschippinge'; P., 'men that worschipe.' Vg., *adorantes*.

2. **foryard**: P., 'forzerd'; Wy., 'porche.' Vg., *Atrium*. **sal defoule**: *calcabunt*. J. Ham. (Cath. Traict., f. 114 v.), 'And yaj sall tred vnder futt the halie citie.'

3. **my twa witnessis**: P., 'to my twey witnessis,' but one MS. omits 'to my.' Vg., *duobus testibus meis*. **and salbe cleethit**, &c.: *amicti saccis*.

4. **chandlaris**: P., 'candilstikis'; *candelabra*.

of the erd. <sup>5</sup> And gif ony man will anoy thame, fire sal ga out of the mouth of thame, and sal deuour thar ennimyis. And gif ony will hurt thame, thus it behuvis him to be slane. <sup>6</sup> Thir has power to close heuen, that it rayn nocht in the dais of thare prophecie; and thai haue power on watris, to turne thame into blude; and to smyte the erd with euiry plag, and als oft as thai will. <sup>7</sup> And quhen thai sal end thar witnessing, the beest that gais up fra depnes, sal mak battale aganes thame, and sal ouircum thame, and sall sla thame. <sup>8</sup> And the bodijs of thaim sal ly in the stretis of the gret citee, that is callit gaastlie Sodome, and Egipt, quhare the Lord of thame was crucifijt. <sup>9</sup> And (a) sum of lynages, and of pepilis, and of langages, and of hethin men, sal se the bodiis of thame be thre dais and ane half; and thai sal nocht suffir the bodijs of thame to be putt in graves. <sup>10</sup> And men inhabitand the erd sal haue ioy on thame; and thai sal mak mery, and sal send giftis togiddir, for thir ij prophetis turmentit thame that duellis on erd. <sup>11</sup> And eftir thre dais and ane half, the spirit of lijf of Gode entrit into thame; and thai stude on thar fete, and gret drede fell on thame that saw thame.

Zacha. iii. a.

Daniel vii. d.  
Apocalip.  
xiii. d.

Daniel xii. b.

(a) After *And*, of deleted.

xi. 5. will anoy thame: *voluerit eos nocere.* will hurt thame: *voluerit eos ledere.*

6. and als oft: so P., and Wy., 'and hou ofte euer,' but Vg., *quotiescumque.*

7. gais up: P., 'stieth vp'; *ascendit.*

8. gaastlie: P., 'goostli'; *spiritualiter.* quhare the Lord: so Wy., P., but Vg., *ubi et Dominus.* Cod. Gigas has *ubi etiam.*

9. sum of lynages: *de tribubus.* in graves: Wy., P., 'in bieriels'; *in monumentis.*

10. togiddir: *invicem.* duellis: Wy., P., 'dwellen,' reading *habitant*, as in codd. Gigas, Lips. 5, or *inhabitant*, with codd. Fuld., Lips. 4, and Primasius. Vg., *habitabant*; codd. Demid., Tolet., *inhabitant*; Amiat. has *habitant* corr. into *habitabant*.

11. of Gode: *a Deo.*

<sup>12</sup> And thai herd a gret voce fra heuen, sayand to thame, Cum up hiddir. And thai yede up into heuen in a cloude, and the ennimyes of thame saw thame. <sup>13</sup> And in that houre a gret erdmouing was made, and the tenpart of the citee feldoun; and the names of men seuen thousand war slane in the erd moueing; and the laaue war send into drede, and gaue glorie to God of heuen. <sup>14</sup> The secund wa is gaan, and lo! the thrid wa sal cum sone. <sup>15</sup> And the sevint angel trumpit, and gret voces war made in heuen, and said, The realme of this warld is made our Lordis, and Cristis, his sonn; and he sal regne into warldis of warldis. Amen. <sup>16</sup> And the xxiiij eldermen, that sat in thar setis in the sicht of the Lord, fell on thar faces, and wirschippit God, and said, <sup>17</sup> We do thankis to thee, Lord God almychtj, quhilk art, and quhilk was, and quhilk art tocummand; quhilk has taan thi gret vertu, and has regnit. <sup>18</sup> And folkis ar wraithe, and thin ire com, and tyme of dedemen to be demyt, and to yelde mede to thi seruandis, prophetis, and hallowis, and dreding thi name, to smal and to gret, and to destroy thame that corruptit the erd.

xi. 12. **yede**: P., 'stieden'; *ascenderunt*.

13. **tenpart**: P., 'tenthe part.' **the laaue**: Wy., P., 'the tother'; *reliqui*.

15. **and Cristis, his sonn**: P., 'and of Crist, his sone'; Wy., 'and of Cristis, his sone.' Vg., *et Christi ejus*.

16. **on thar faces**: *in facies suas*; Wy., 'in to her facis.'

17. **quhilk has taan**: so Wy., P., reading *qui accepisti* with codd. Amiat., Tolet., Demid., Beda, and R. Vg., *quia*; Prim., S. Cyprian, *quod*.

18. **folkis**: *Gentes*. **com**: Wy., P., 'cam'; *advenit*. **to thi seruandis, prophetis**: Vg., *servis tuis Prophetis*, but Wy., P., 'to thi seruantis, and prophetis.' Wy., P. end the chapter with this verse.

## xii chaptur.

<sup>19</sup> Ande the tempile of God in heuen was opnit, and the ark of his testament was sene in his tempile; and glemis war made, and voces, and thundris, and erd moueing, and gret haile. <sup>1</sup> And a gret signe apperit in heuen; a woman clethit with the sonn, and the mone vndir hir feet, and in the hede of hir a croun of xij sternis. <sup>2</sup> And scho had in wambe, and scho crijs, traualing of child, and is turmentit, that scho bere child. <sup>3</sup> And ane vthir signe was sene in heuen; and lo! a gret rede dragoun, that had vij hedis, and ten hornis, and in the hedis of him (a) vij diademis. <sup>4</sup> And the (b) taile of him drew the thridpart of the sternis of heuen, and send thame into the erd. And the dragoun stude befor the woman, that was to bere child, that quhen scho had born child, he suld deuour hir sonn. <sup>5</sup> And scho baire a male childe, that was

(a) *him* added above the line.

(b) After *the*, *tail* deleted.

19. *glemis*: P., 'leityngis'; Wy., 'leytinges'; *fulgura*. and *thundris*: so P., translating *et tonitrua* as added in Sixt., codd. Flor., Gigas, Liber Armachanus, Primasius. Not in Vg., Wy., V., or R.

xii. 1. *signe*: so P., but Wy., 'token,' and similarly at ver. 3.

2. *And scho had in wambe*: *Et in utero habens*. Cod. Flor. has *et in utero habebat*. and *scho crijs*: so P., translating *et clamat* as in St., Hent., codd. Tolet., Demid.; cod. Amiat. has *et clamans parturiens*. Sixt., Clem., *clamabat*; but Wy., 'And she hauynge in wombe; and she criede,' with cod. Fuld. and R., *et clamabat*; Primasius, *et exclamabat*; Gigas, *et clamauit*. *is turmentit*: so Wy., P., reading *cruciatur* as in St., Hent., codd. Amiat., Fuld., Tolet., Demid., Lips. 4, 5, 6. Sixt., Clem., *cruciabatur*.

4. *to bere child*: P., 'to berynge child'; *paritura*.

5. *a male childe*: P., 'a knaue child'; Wy., 'a sone male,' and similarly at ver. 13. Vg., *filium masculum*.

to reule al folkis in ane irn wand; and hir sonn was  
 Apoca. xii. c. rausit to God, and to his throne. <sup>6</sup> And the woman  
 fled into wildirnes, quhare scho has a place made  
 reddi of God, that he fede hir thare a thousand dais  
 twa hundir and sextj. <sup>7</sup> And a gret batale was made  
 Daniel xi. f. in heuen, and Michael and his angelis faucht with  
 the dragoun, and the dragoun faucht, and his angelis;  
<sup>8</sup> And thai had nocht mycht, nouthir the place of  
 Esaiē xliii. b. thame was fundin mare in heuen. <sup>9</sup> And the ilk  
 Luc. x. b. dragoun was castin doun, the gret ald serpent, that  
 is callit the deuile, and Sathanas, that desauies all  
 the warld; he was castin doun into erd, and his  
 angelis war send with him. <sup>10</sup> And I herd a gret  
 voce in heuen, sayand, Now is made hele, and virtue,  
 and kingdome of our God, and the power of his  
 Crist; for the accusare of our brethir is castin doun,  
 quhilk accusit thame befor the sicht of our God day  
 and nycht. <sup>11</sup> And thai ourcom him for the blude of  
 the lambe, and for the word of his witnessing; and  
 F. 214 v. thai luit nocht thare lyues till to the dede. <sup>12</sup> Thar-  
 for, ye heuenis, be ye glaid, and ye that duellis in  
 thame. Wa to the erd, and to the see; for the feend  
 is cummin doun to you, and has gret ire, wittand that  
 he has litil tyme. <sup>13</sup> And eftir that the dragoun saw,  
 that he was castin doun to the erd, he persewit the

xii. 5. to reule: Wy., P., 'to reulinge'; *recturus*.

6. fled: Wy., 'flei3'; P., 'flei'; *fugit*. has: so Wy., P., translating *habet* as in the four Vg. codices, Harl. 1772, Gigas, Lips. 4, 5, Prim., and R. Vg., *habebat*. he fede: so P., reading *pascat* with St., Harl. 1772, Lips. 6. Wy. translates the same, 'she feede.' Vg., *pascant*. Cod. Gigas has *alant*; Prim., *aleret*.

7. and Michael: Wy., P. add 'and' without authority.

8. mare: *amplius*.

9. was castin doun: *projectus est*, in both places and in the next verse.

11. till to the dede: P., 'til to deth,' but two MSS. add 'the.' Wy., 'vnto deeth.' Vg., *usque ad mortem*.

12. ire: Wy., P., 'wraththe'; *iram*. litil: *modicum*.

woman, thatt bare the male child. <sup>14</sup> And twa wingis of a gret egile war gevin to the woman, that scho suld fle into desert, into hir place, quhare scho is fed be tyme, and tymes, and half a tyme, fra the face of the serpent. <sup>15</sup> And the serpent send out of his mouth eftir the woman watir as a flude, that he suld mak hir to droun of the flude. <sup>16</sup> And the erd helpit the woman, and the erd opnit his mouthe, and suppit up the flude, that the dragoun send of his mouth. <sup>17</sup> And the dragoun was wraath aganes the woman, and he went to mak batale with vthiris of hir sede, that kepis the comandmentis of God, and has the witnessing of Jesu Crist. <sup>18</sup> And he stude on the grauale of the see.

### xiii chap.

Ande I saw a beest gangand up of the see, havand vij hedis, and x hornis; and on the hornis ten diademis, and on his hedis the names of blasphemie. <sup>2</sup> And the beest, quham I saw, was like a pard, and his fete as the fete of a bere, and his mouth as the mouth of a lioun; and the dragoun gaue his virtue and gret power to him. <sup>3</sup> And I saw aan of his hedis, as slane into dede; and the wond of his dede was curit. And al erde wonndrit eftir the beest. <sup>4</sup> And thai wirschippit the dragoun, that gaue power to the beest; and thai wirschipit the beest,

Apoca. xvii.  
c.

Daniel vii. a.

xii. 14. *wingis*: J. Ham. (Cath. Traict., f 115), 'scho sall tak the vingis of ane eagle, and flee to the vildernes quhair scho salbe nurischit yat space.'

15. *to droun*: P., 'to be drawun'; Wy., 'for to be drawen'; *trahi*.

16. *suppit up*: *absorbuit*.

17. *vthiris*: *reliquis*.

xiii. 1. *gangand*: P., 'stiyng', and similarly at ver. 11. *the hornis*: Wy., P., 'hise hornes'; *cornua ejus*.

2. *to him*: so P., with Vg., *illi*, but Wy., 'to the ilke.' Prim. reads *ei*.

3. *wonndrit*: *admirata est*.



and said, Quha is like the beest, and quha sal may fecht with it? <sup>5</sup> And a mouth speking gret thingis, and blasphemies, was gevin to it; and powere was gevin to it, to do twa and fourty monethis. <sup>6</sup> And it opnit his mouth into blasphemies to God, to blaspheme his name, and his tabernacle, and thame that duellis in heuen. <sup>7</sup> And it was gevin to him to mak batale with sanctis, and to ouircum thame; and power was gevin to him into ilk lynage, and pepile, and langage, and folk. <sup>8</sup> And almen wirschippit it, that duellis in erd, quhais names ar nochit writtin in (a) the buke of lijf of the lamb, that was slane fra the begynnyng of the world. <sup>9</sup> Gif ony man has eris, here he. <sup>10</sup> He that ledis into captiuitee, sal ga into captiuitee; he that slais with swerde, it behuvis him to be slane with suerd. This is the pacience and the faith of sanctis. <sup>11</sup> And I saw ane vthir beest gang-and up fra the erd, and it had twa hornis, like the lamb, and it spak as the dragoun, <sup>12</sup> And did al the power of the foirmare beest, in his sicht. And it made the erd, and men duelling in it, to wirschip the first beest, quhais wound of dede was curit. <sup>13</sup> And it did gret signis, that alsa it made fire to cum down fra heuen

(a) *in* added above the line.

xiii. 4. *sal may*: P., 'schal mowe'; *poterit*.

5. *to do*: *facere*; Rh., 'to work.' Cod. Lips. 6 glosses *facere* by *operari*.

7. *ilk*: P., 'ech'; Wy., 'al'; *omnem*.

8. *duellis in*: so Wy., P., with Vg., *inhabitant*, or reading *habitant* with codd. Amiat., Gigas, Beda, and R. But one MS. of Wy. has 'dwelliden'; St. reads *inhabitant*.

9. *eris*: so P., but Wy., 'eres of heringe,' reading *aures audiendi* as in cod. Lips. 4, Beda, and R.

10. *ledis*: so P., probably reading *ducit* as in cod. Harl. 1772. Vg., *duxerit*; Wy., 'shal lede.' *captiuitee*: P., 'caitifte'; Wy., 'caytifte.' *slais*: *occiderit*; Wy., 'shal slee.' with *swerde*: *in gladio*; but cod. Gigas, Prim., Beda, and R. have *gladio*. *This is the pacience*: so Wy., P., reading *Hec est* as in cod. Lips. 6 and R. Vg., *Hic est patientia*; comp. xiv. 12.

into erd, in the sicht of almen. <sup>14</sup> And it desaues men, that duellis in erd, for signis quhilk ar gevin to it to do in the sicht of the beest; sayand to men duelling in erd, that thai mak ane ymage of the beest, that has the wound of swerd, and leeuit. <sup>15</sup> And it was gevin to him, that he suld geve spirit to the ymage of the beest, and that the ymage of the beest speke. And he sal mak, that quha euir honouris nocht the ymage of the beest, be slanne. <sup>16</sup> And he sal mak all, small and gret, and riche and pure, and fremen and boondmen, to haue a charectar in thar richthand, outhir in thar foirhedis; <sup>17</sup> That na man may by, or sell, bot thai haue the charectar, or the name of the beest, outhir the novmer of his name. <sup>18</sup> Here is wisdom; he that has vnderstanding, commpt the novmer of the beest; for it is the novmer of man, and his novmer is sex hundir sixty and sex.

### xiiij chaptur. ✠

And I saw, and lo! a lamb stude on the mont of Syon, and with him ane hundreth thousand and xliiii<sup>m</sup>, havand his name, and the name of his fader writin in thar foirhedis. <sup>2</sup> And I herd a voce fra heuen, as the voce of mony watris, and as the voce of a gret thundir; and the voce quhilk I herd, was as of mony harperis harping in

xiii. 14. *desaues*: so Wy., P., reading *seducit* with most authorities. Vg., *seduxit*, as in Prim.; cod. Amiat., *seducet*.

15. *And he sal mak, that*: so Wy., P., reading *et faciet ut* with codd. Fuld., Demid., Lips. 6, Beda; but Vg., *et faciat ut*. R. has *ut faciat ut*; Prim., *et faceret ut*. *honouris*: *adoraverint*.

17. *That na man*: so Wy., P., reading *Nequis* with R. and Prim. Vg., *Et nequis*; cod. Gigas, *et ut nemo*; cod. Tolet., *ut nequis*. *bot thai haue*: so P., but Wy., 'no but thei that han.' Vg., *nisi qui habet*.

18. *commpt*: Wy., P., 'acounte'; *computet*; Rh., 'let him count.'

xiv. 2. *quhilk I herd*: so Wy.; P., 'which is herd,' but seven MSS. of P. have 'I.' Vg., *quam audivi*. *was as*: *sicut*; P. supplies 'was.' *mony harperis*: so P., adding *multorum*, without authority. Vg., *citharodorum*; Wy., 'of harpers.'

thar harpis. <sup>3</sup> And thai sang as a new sang befor the sete of God, and befor the four beestis, and seniouris. And naman mycht say the sang, bot thai ane hundreth thousand and xliiii thousand, that ar boucht fra the erd. <sup>4</sup> Thir ar thai, that ar nocht defoulit with women; for thai ar virginis. Thir folowwis the lamb, quhare euir he sal ga; thir ar boucht of almen, the first fruitis to God, and to the lamb; <sup>5</sup> And in the mouth of thame lesing is nocht fundin; for thai ar without wem before the throne of God. ¶ <sup>6</sup> And I saw ane vthir angele, fleand be the myddis of heuen, having ane euirlasting evangel, that he suld preche to men sittand on erd, and on ilk folk, and lynage, and langage, and pepile; <sup>7</sup> And said with a gret voce, Dreed ye the Lord, and gefe ye to him honour, for the hour of his dome cummis; and wirschip ye him, that made heuen and erd, and the see, and althingis that ar in thame, and the wellis of watris. <sup>8</sup> And ane vthir angel folowit, sayand, That ilk gret citee Babylon fell down, fell down, quhilk gaue drink to

i. Cor. vi. c.  
Apo. v. b.

F. 215 v.  
Psal. cxlv. a.  
Act. xliii. c.

Esai. xxi. b.  
Jere. li. b.

Apoca. xviii.  
a.

xiv. 3. befor the sete of God: *ante sedem*, but cod. Gigas, the Sarum and Corpus Missals, and R., add *Dei*. say: so Wy., P., with Vg. *dicere*, but St. reads *discere*. bot thal, &c.: *nisi illa centum quadragintaquatuor milia*.

4. of almen: so P., apparently translating *ex omnibus hominibus*, a reading without authority. Wy., 'of alle,' reading *ex omnibus*, as in codd. Amiat., Fuld., Demid., Harl., Lips. 6, Lect. Luxov., Prim., Beda, the Sar. and Moz. Missals. Vg., *ex hominibus*, with cod. Gigas and R.

6. evangel: Wy., P., 'gospel'; *Evangelium*.

7. and the see: the conjunction is not in Wy., P., or Vg.; but St., codd. Amiat., Tolet., Demid., Gigas, Lips. 6, have *et mare*. and althingis that ar in thame: so Wy., P., translating the interpolation *et omnia quæ in eis sunt* found in Hent., codd. Lips. 4, 5, 6, the Liber Armachanus, S. Cyprian, and R. Cod. Harl. 1772 has *et omnia quæ in eo sunt*. The clause is not in Vg., or the four Vg. codices, Gigas, or Primasius.

8. That ilk gret citee Babylon: so Wy., but P., 'Thilke greet Babiloyne,' with Vg., *Babylon illa magna*. R. adds *ciuitas*.

al folkis of the wyne of jre of hir fornicatioun. <sup>9</sup> And the thrid angel folowit thame, and said with a gret voce, Gif ony man wirschip the beest, and the ymage of it, and takis the charecter in his foirhede, or in his hand, <sup>10</sup> This sal drink of the wyne of Goddis jre, that is mext with clere wyne in the cup of his wrathe, and salbe turmentit with fire and brintstaen, in the sicht of haly angelis, and befor the sicht of the lamb. <sup>11</sup> And the smeuk of thare turmentis sal ga up into warldis of warldis; nouthir thai haue rest day and nycht, quhilk wirschipit the beest and his ymage, gif ony man tak the carecter of his name. <sup>12</sup> Here is the pacience of sanctis, quhilkis kepis the comandmentis of God, and the faith of Jesu. <sup>13</sup> And I herd a voce fra heuen, sayand to me, Write thou, Blessit ar dedemen, that deis in the Lord; fra hynfurth now the spirit sais, that thai rest of thar trauales; for the werkis of thame followis thame. <sup>14</sup> And I saw, and lo! a quhite cloud, and abone the cloud a sittare, like the sonn of man, havand in his hede a goldin croun, and in his hand a scharp huke.

Apoca. ix. a.  
and xix. a.

Apoca. xiii.  
b.

xiv. 8. **jre**: Wy., P., 'wraththe'; *ira*. Comp. ver. 10, where Wy., P. have 'wraththe' in both places.

9. **wirschip** . . . **takis**: so P., but Wy., 'shal worschipe . . . take.' Vg., *adoraverit* . . . *acceperit*; Prim., S. Cyprian, and the Speculum, *adorat* . . . *accipit*; cod. Gigas, S. Cyprian (in another passage), and Priscillian, *adorat* . . . *accepit*.

10. **This**: so P., but Vg., with all authorities, *Et hic*; Wy., 'and this.' Primasius, S. Cyprian, *Bibet et ipse*. **mext**: Wy., P., 'meynd'; *mistum*, and so in xv. 2. **clere wyne**: *mero*. **brintstaen**: Wy., 'brunston'; P., 'brymston.'

11. **ga**: P., 'stie'; Wy., 'stije'; *ascendet*. **gif**: P., 'and yf,' but some MSS. omit 'and.' **carecter**: P., 'carect,' but some MSS. 'carecter.' Wy., 'carecte.' Vg., *characterem*.

12. **Here**, &c.: so P., with Vg., *Hic patientia Sanctorum est*, but Wy., 'This,' reading *Hec* with Prim. Comp. xiii. 10. **of God**: so P., with Vg., *Dei*, but Wy., 'of him,' without authority for *ejus*.

13. **Blessit ar**: *Beati*; P. supplies 'ben.'

14. **huke**: Wy., 'sikel'; P., 'sikel'; *falcem*, and so in the verses following.

Joel iii. b.  
Math. xiii. a.

<sup>15</sup> And ane vthir angel went out of the tempile, and crijt with gret voce to him that sat on the cloude, Send thi huke, and schere, for the hour cummis, that it be schorn; for the corn of the erd is ripe. <sup>16</sup> And he that sat on the cloud, send his huke into the erd, and schare the erd. <sup>17</sup> And ane vthir angel went out of the tempile, that is in heuen. And he alsa had a scharp huke. <sup>18</sup> And ane vthir angel went out fra the altare, that had powere on fire and watire; and he crijt with gret voce to him that had the scharp huke, and said, Send thi scharp huke, and cut away the clustris of the wyneyard of the erd, for the grapes of it ar ripe. <sup>19</sup> And the angel send his huke into the erd, and gadrit grapes of the wyneyard of the erd, and send into the gret lake of Goddis ire. <sup>20</sup> And the lake was treddin without the citee, and the blude went out of the lake till to the bridilis of horsis, be furlongis a thousand and sex hundir.

xiv. 15. **schere . . . schorn**: P., 'repe . . . ropun.' for the corn, &c.: *quoniam aruit messis terre*; Wy., 'for the rijpe corn of erthe driede.' Cod. Lips. 6 has on the margin, *uel maturuit*. Mammothrectus, 'Aruit idest maturuit.'

16. **schare the erd**: P., 'rap the erthe,' reading *messuit terram* with codd. Demid., Lips. 4, 5, 6, or *messus est terram* as in cod. Tolet., or *demessus est terram*, the reading of cod. Flor. Wy., 'repide in to erthe' without ancient authority; R. has *messuit in terra*. Hent., Clem., with Prim., *demessa est terra*; codd. Amiat., Gigas, *messa est terra*; St., Sixt., *demessuit eam*.

18. **on fire and watire**: the last two words are a singular addition of P. Vg., *supra ignem*; Wy., 'on fjr.' **cut away**: *vindemia*, but P. translates *vindemiavit* in ver. 19, 'gaderide.'

19. **gadrit grapes of the wyneyard**: *vindemiavit vineam*. **send**: *misit*.

20. **lake**: so Wy., P.; *lacus*; Rh., 'press.' **was treddin**: P., 'was troddun'; *calcatus est*. Wy., strangely translates, is defoulid.' **sex hundir**: *sexcenta*, but Wy., 'two hundrid,' without authority. Cod. Gigas reads *mille quingentis*.

## xv chapture.

Ande I saw ane vthir signe in heuen, gret and wondirful; vij angelis having vij the last vengeancis, for the ire of God is endit in thame. <sup>F. 216 r.</sup> <sup>2</sup> And I saw as a glasin see next with fire, and thame that ourcom the beest, <sup>Daniel xi. e.</sup> and his ymage, and the nowmer of his name, standing abone the glasin see, having the harpis of God; <sup>3</sup> And singand the sang of Moyses, the seruand of God, and the sang of the lamb, sayand, Gret and wonndirfull ar thi werkis, Lord God almychtj; thi wayis ar iust and trew, Lord, king of warldis. <sup>4</sup> Lord, quha sall nocht drede thee, and magnify thi name? for thou allane art mercifull; for al folkis sal cum, and wirschip in thi sicht, for thi domes ar opin. <sup>Jere. x. a.</sup> <sup>5</sup> And eftir thir thingis I saw, and lo! the tempile of the tabernacile of witnessing was opnit in heuen; <sup>6</sup> And vii angelis havand vij plagis, went out of the tempile, and war clethit with a staan (a) clene and quhite, and war befoir beltit with goldin beltis about the breestis. <sup>7</sup> And aan of the iiij beestis

(a) *stole* deleted, *staan* added in margin.

xv. 1. **vengeancis**: P., 'veniauncis'; Wy., 'plages.' Vg., *plagas*.

2. **glasin**: P., 'glasun'; Wy., 'glasen.' Vg., *vitreum*. **ourcom**: *vicerunt*.

3. **sayand**: Wy., 'seinyge'; P., 'and seiden'; *dicentes*. **Lord, king of warldis**: so Wy., P., reading with St., Sixt., cod. Lips. 4, *Domine, rex seculorum*; but Hent., Clem., with the four Vg. codices and R., omit *Domine*. Cod. Gigas and S. Cyprian have *rex gentium*; cod. Flor. and Prim., *rex omnium gentium*.

4. **mercifull**: so P., but Wy., 'piteous, or merciful' Vg., *pius*.

6. **and war clethit**: *vestiti*. **staan**: so Wy., but the MSS. of P. have 'stoon' or 'stoole.' St., Hent., with the four Vg. codices and Lips. 4, 5, 6, read *lapide*. Sixt., Clem. have *lino*, indirectly supported by cod. Flor., *lintheamina candida*; Gigas, *lintheamen mundum*; Prim., *linea munda et candida*. **war befoir beltit**: P., 'weren bifor gird'; *præcincti*. **beltis**: P., 'girdlis'; *zonis*.

**Esch. xliiii.**  
**a.** gaue to the vij angelis vij goldin phialis, full of the ire of God, that leeuens into warldis of warldis. <sup>8</sup> And the tempile was fillit with reke of the maiestee of God, and of the vertu of him; and naman mycht entir into the tempile, till the vij plagis of the vij angelis war endit.

## xvi chaptur.

Ande I herd [a] gret voce fra heuen, sayand to the vij angelis, Ga ye, and sched out the vij phialis of Goddis wrathe into erd. <sup>2</sup> And the first angel went and sched out his phiale into the erd. And a wound feers and werst was made on al that had the carectar of the beest, and on thame that wirschippit the beest, and his ymage. <sup>3</sup> And the secund angel sched out his phiale into the see, and blude was made, as of a dede thing; and ilkman leevand was made dede in the see. <sup>4</sup> And the thrid angel sched out his phiale on fludis, and on the wellis of watris, (a)

(a) After *watris*, *And said, Iust art thou, Lord, that art, and that was haly, that demys thir thingis; For thai sched out the blude of hallowis and prophetis, and thou has gevin to thame blude to drink; for thai ar worthi*, with cross at beginning and end and *vacat* in margin opposite.

xv. 7. **phialis**: P., 'viols'; Wy., 'violes.' Vg., *phialas*.

8. **reke**: P., 'smooke'; *fumo*. Nis. has usually 'smeuk.' of the **maiestee**: a *majestate*.

xvi. 1. **fra heuen**: so Wy., P., reading *de celo* as in codd. Demid., Lips. 6; but Vg., *de templo*, with the best authorities.

2. **angel**: so Wy., P., adding *angelus* as in St., Sixt., with small authority. **werst**: *pessimum*. **on al**: Wy., P. translate *in omnes* as read in cod. Lips. 6 and R. Vg., *in homines*, with the best authorities. **the beest, and his ymage**: so Wy., P., reading *bestiam et imaginem ejus*, as in St., Sixt.; but Hent., Clem., with the four Vg. codices and R., have only *imaginem ejus*.

3. **was made dede**: P., 'was deed'; Wy., 'is deed.' Vg., *mortua est*. Nis. has repeated the preceding verb.

4. **the thrid angel**: so P., but Vg. *tertius* only, and so Wy., 'the thridde.' **watris**: the cancelled passage, placed beneath the

And blude was made. <sup>5</sup> And I herd ane angel of watris sayand, Iust art thou, Lord, that art, and that was haly, that deemis thir thingis; <sup>6</sup> For thai sched out the blude of halowis and prophetis, and thou has gevin thame blude to drink; for thai ar worthi. <sup>7</sup> And I herd ane vthir saying, Ye! Lord God almychtj, trew and iust ar thi domes. <sup>8</sup> And the ferd angell sched out his phiale into the sonn, and it was gevin to him to turment men with heet and fire. <sup>9</sup> And men scaldit with gret heet, and blasphemyt the name of God having power on thir plagis, nouthir thai did pennance, that thai suld geue glorie to him. <sup>10</sup> And the fijft angel sched out his phiale on the sete of the beest, and his kingdom was made mirk; and thai ete togiddir thar (a) tonngis for sorow, <sup>11</sup> And thai blasphemyt God of heuen, for sorowis of thir woundis; and thai did nocht

F. 216 v

(a) thar thar in MS.

printed text, follows immediately after this word regularly in MSS. of P., at least without exception recorded by FM. But the codices and texts have invariably *super fontes aquarum, et factus est sanguis. Et audiui Angelum aquarum dicentem*, which Wy. translates, 'on welles of watirs, and blood is maad. And I herde the aungel of watirs seiyng.' The omission in Purvey's Latin text has arisen out of the recurrence of *aquarum*. Nisbet's correction is significant. The variant in one MS. of Wy., 'the ferth aungel,' corresponds to *angelum quartum* as read by codd. Fuld., Gigas, Lips. 6, and R.

xvi. 5. **deemis**: so P., but MSS. of Wy. are divided between 'demyst' and 'demedist.' Vg., *judicasti*, and so all authorities.

7. **ane vthir**: so P., with Vg., *alterum*; but Wy., 'an other aungel,' adding *angelum* as in codd. Demid., Lips. 4, 6. Clem. adds *ab altari* with cod. Demid. and some later MSS. (see Berger, pp. 233, 234); but St., Sixt., Hent. with good authority omit, and the phrase is not in Wy., P., or Nis. **ar**: P. supplies 'ben.'

9. **scaldit**: P., 'swaliden' or 'swelten'; Wy., 'swayleden.' Vg., *astuaverunt*.

10. **mirk**: Wy., P., 'derk'; *tenebrosum*. **ete togiddir**: *commanducaverunt*. **for sorow**: *pro dolore*.

11. **for sorowis of thir woundis**: so P., diverging without authority from Vg., *pro doloribus et vulneribus suis*; Wy., 'for sorowis and her woundis.'



pennance of thar werkis. <sup>12</sup> And the sext angel sched out his phiale into that ilk gret flude Eufates, and dryit the watir of it, that way war made reddi to kingis fra the sonn rijsing. <sup>13</sup> And I saw thre vncleen spiritis be the manir of paddokis ga out of the mouth of the dragoun, and of the mouth of the beest, and of the mouth of the fals prophet. <sup>14</sup> For thai ar spiritis of deuilis, makand signis, and thai gang furth to kingis of al erd, to gadir thame into bataile, to the gret day of almychtj God. <sup>15</sup> Lo ! I cum as a nycht theef. Blessit is he that wakis, and kepis his claathis, that he wandir nocht nakit, and that thai se nocht the foulnes of him. <sup>16</sup> And he sal gadir thame into a place, that is callit in Hebrew Hermagedon. <sup>17</sup> Ande the sevint angel sched out his phiale in to the aire, and a gret voce went out of heuen fra the throne, and said, It is done. <sup>18</sup> And glemys war made, and voces, and thundris ; and a gret erdmoving was made, quhilk manir neuir was, sen men war on erde, sic erdmoving, sa gret. <sup>19</sup> And the gret citee was made into iij partis, and the citeis of hethin men feldoun ; and gret Babylone com into mynd befoir God, to geue to it the cup of wyne of the indignatioun of his greeff. <sup>20</sup> And ilk ile fled away, and hillis ar

Math. xxiii.  
d.  
Luc. xii. e.

i. Tessa. v. a.  
ii. Pet. iii. b.  
Apoc. iii. d.

xvi. 12. **that ilk**: so P., and Wy., 'the ilke'; but Vg., *illud*.

13. **paddokis**: Wy., P., 'froggis'; *ranarum*. **ga out**: so Wy., P. adding *exire* as in St., Sixt., cod. Demid., and the Gloss. Hent., Clem., with codd. Amiat., Fuld., Gigas, omit. Cod. Lips. 4, Haymo, and R. have *exisse*; cod. Tolet. and Prim., *exeuntes*. Priscillian quotes once with *exeuntes*, and in another place omits.

15. **as a nycht theef**: *sicut fur*. **Blessit is**: *Beatus*; P. supplies 'is.' **wandir**: *ambulet*. **foulnes**: Wy., P., 'filthhed'; *turpitudinem*.

16. **sal gadir**: *congregabit*; but Wy., 'gederide,' reading *congregavit* with codd. Amiat., Fuld., Gigas, Prim., Anon. Aug. R. has *congregabunt* corr. out of *congregauit*.

17. **of heuen**: so Wy., P., reading *de celo* with cod. Gigas; but Vg., *de templo*, with the four Vg. codices, Prim., and R.

18. **glemys**: P., 'leityngis'; *fulgura*.

nocht fundin. <sup>21</sup> And gret haile as a talent com doun fra heuen into men; and men blasfemyt God, for the plag of haile, for it was made ful gret.

### xvii chaptur.

Ande aan of the vij angelis com, that had vij phialis, and spak with me, and said, Cum thou, and I sal schaw to thee the dampnacioun of the gret hure, that sittis on mony watris, <sup>2</sup> With quham kingis of erd did fornicatioun; and thai that duelle in erd ar made drunken of the wyne of licherie of hir. <sup>3</sup> And he tuke me into desert in spirit. And I saw a woman sittand on a rede beest, full of names of blasphemy, having vij hedis, and x hornis. <sup>4</sup> And the woman was cumpassit with purple, and rede, and ourgilt with gold, and precious staan, and perlis, havand a goldin cup in hir hand, ful of abhominatiounns and vncleenes of hir fornicatioun. <sup>5</sup> And a name writtin in the forhede of hir, Mysterie, Babylon the gret, moder of fornicatiounnis, and of abhominaciouns of erde. <sup>6</sup> And I saw a woman drunken of the blude of sanctis, and of the blude of martiris of Jesu. And quhen I saw hir, I wonndrit with gret wonndring. <sup>7</sup> And the angel said to me,

xvi. 21. *ful*: *vehementer*; Wy., 'wondirly.'

xvii. 1. *and I sal schaw*: the conjunction is not in P. or Wy., one MS. of the latter excepted. Vg., *ostendam*; but St. adds *et* with cod. Demid.

2. *of licherie of hir*: P., 'of her letcherie'; *prostitutionis ejus*.

3. *rede*: *coccineam*.

4. *cumpassit*: Wy., P., 'enuyround'; *circumdata*. *rede*: *coccino*; Wy., 'coccyn, that is, reed.' *ourgilt with gold*: so P., but Wy., 'engoldid with gold.' St., Hent., Sixt., Clem. i. have *inaurata auro*, with codd. Amiat., Fuld., Tolet., Demid., Gigas; but Clem. ii., iii., *inaurato auro*. *abhominatiounns*: so Wy., P., translating *abominationum* as in codd. Amiat., Demid., and Prim., or *abominacionibus*, the reading of Gigas. Vg., *abominacione*.

6. *quhen I saw*: so Wy., P., reading *cum viderem*, as in St. and Beda. Vg., *cum vidissem*, with the best authorities.

F. 217 r. Quhy wonndris thou? I sal say to thee the sacrait (a)  
 of the woman, and of the beest that beris hir, that  
 has vij hedis and x hornis. <sup>8</sup> The beest quhilk thou  
 has seen, was, and is nocht; and scho sal ga up fra  
 Luc. x. b. depnes, and scho sal ga into perysing. And men  
 Phil. iiii. a. duelling in erd sal wonndir, quhais names ar nocht  
 writtin in the buke of lijf fra the making of the world,  
 Apoca. xiii. seand the beest, that was, and is nocht. <sup>9</sup> And this  
 b. is the witt, quha that has wisdom. The vij hedis  
 ar vij hillis, on quhilkis the woman sittis, and kingis  
 vij ar. <sup>10</sup> V haue fallin doun, aan is, and ane vthir  
 cummis nocht yit. And quhen he sal cum, it behuvis  
 him to duell a schort tyme. <sup>11</sup> And the beest that  
 was, and is nocht, and scho is the auchtand, and is  
 of the vij, and sal ga into perysing. <sup>12</sup> And the ten  
 Daniel vij. b. hornis quhilk thou has seen, ar x kingis, that yit haue  
 Apoca. xiii. a. nocht takin kingdom; bot thai sal tak power as kingis,  
 aan hour eftir the beest. <sup>13</sup> Thir has a counsale, and  
 sal betak thar virtue and power to the beest. <sup>14</sup> Thir  
 sall fecht with the lamb, and the lamb sal ouircum  
 i. Thi. vi. c. thame; for he is Lord of lordis, and king of kingis;  
 and thai that ar with him, ar callit, chosin and faithfull.  
 Apoc. xix. c. <sup>15</sup> And he said to me, The watris quhilkis thou has seen,

(a) *sacrait* corrected in a later hand out of *sacrament*.

xvii. 7. *sacrait*: Wy., P., 'sacrament'; *sacramentum*. Nis. followed P.; the divergence is due to a later hand.

8. *thou has seen*: P., 'thou seist'; Wy., 'thou sise.' Vg., *vidisti*. *depnes*: *abyss*.

9. *this is the witt*: *hic est sensus*; Rh., 'here is understanding.'

11. *and scho*: *et ipsa*; Rh., 'the same also.' *sal ga*: so Wy., P., reading *vadet* with codd. Amiat., Fuld.; but Vg., *vadit*. Prim. and Priscillian have *ibit*.

13. *a counsale*: *unum consilium*. Rh., 'These have one counsel and force,' with faulty collocation.

14. *ar callit*, &c.: *vocati, electi et fideles*; P. supplies '*ben*,' but cod. Gigas and R. have *sunt*. Wy., 'clepid, and chosen,' reading *et electi* as in R. Prim. has *electi et fideles et vocati*.

quhar the hure sittis, ar pepilis, and folkis, and langages.  
<sup>16</sup> And the ten hornis that thou has seen in the beest,  
 thir sal mak hir desolate and nakit, and sal ete the  
 fleschis of hir, and sal togiddir birn hir with fire. <sup>17</sup> For  
 God gave into the hartis of thame, that thai do that  
 that is plesand to him, that thai geue thar kingdome  
 to the beest, till the wordis of God be endit. <sup>18</sup> And  
 the woman quham thou has seen, is the gret citee, that  
 has kingdom on kingis of the erd.

xviiij chaptur.

Ande eftir thir thingis I saw ane vthir angel cumming  
 doun fra heuen, having gret power; and the erd was  
 lichtnit of his glorie. <sup>2</sup> And he crijt with a stark voce,  
 and said, Gret Babylon feldoun, feldoun, and is made  
 the habitatioun of deuilis, and the keping of ilk vncleen  
 spirit, and the keping of ilk vncleen foul, and haatfull.  
<sup>3</sup> For al folkis drank of the ire of fornicatioun of hir,  
 and kingis of the erd, and merchandis of the erd, did  
 fornicatioun with hir; and thai ar made riche of the

Esaië xxi.  
 Jere. li. b.  
 Apoca. xiii.  
 b.

xvii. 15. *pepilis, and folkis*: *populi . . . et Gentes*; but Wy.,  
 'puples, folkes,' without good authority. Abp. Ham. (p. 205)  
 quotes from imperfect recollection of this and the first verse of  
 the chapter, 'Mekil wattir betakins mony pepil.'

16. *beest*: here follows in Vg., *hi odient fornicariam* with the  
 authority of the four Vg. codices, Beda, and R., while cod. Gigas  
 has *hi odient meretricem*, and Prim., *odio insectabunt meretricem*.  
 P. and two MSS. of Wy. omit it, but Wy. generally, 'thes shulen  
 haate the fornicarie womman.' *fleschis*: *carnes*. Wy., 'flesch.'  
*sal togiddir birn*: *concremabunt*.

xviii. 1. *lichtnit of his glorie*: *illuminata est a gloria ejus*.

2. *with a stark voce*: P., 'with strong vois,' and similarly Wy.,  
 both reading *in forti voce* as in codd. Amiat., Fuld., Demid., Lips.  
 5, 6, Haymo, and R. Cod. Gigas has *uoce magna*; Prim., *voce*  
*magna et forti*. Vg., *in fortitudine*; Rh., 'in force.' *keping*:  
*custodia*.

3. *and merchandis, &c.*: so Wy., P., with faulty division. Rh.,  
 'and the kings of the earth have fornicated with her; and the  
 merchants of the earth were made rich.'

Gene. xix. e. virtú of delites of hir. <sup>4</sup> And I herd ane vthir voce of  
 ii. Cor. vi. c. heuen, sayand, My pepile, ga ye out of it, and be ye  
 nocht parttakaris of the trespassis of it, and ye sal  
 nocht resaeue of the plagis of it. <sup>5</sup> For the synn of it  
 com til to heuen, and the Lord had mynd of the  
 wickitnes of it. <sup>6</sup> Yeeld ye to it, as it yeeldit to you;  
 F. 217 v. and doubile ye doubile thingis, eftir hir werkis; in the  
 drink that scho mengit to yow, mex ye doubile to hir.  
<sup>7</sup> Als mekile as scho glorifijt hir self, and was in delites,  
 Esaie xlvii. sa mekile torment geue to hir, and wailing; for in hir  
 Daniel vii. b. hart scho sais, I sit a queen, and I am nocht a wedow,  
 ii. Tessa. ii. and I sal nocht se wailing. <sup>8</sup> And tharfor in aa day  
 b. hir plagis sal cum, dede, and murnyng, and hungir;  
 Apoc. xvii. and scho salbee brint in fire, for God is strenthie, that  
 d. sal deme hir. <sup>9</sup> And the kingis of erd sal wepe, and  
 bewaile thame self on hir, quhilk did fornicatioun with  
 hir, and leevit in delitis, quhen thai sal se the smewk  
 Esaie xxi. b. of the birnyng of it; <sup>10</sup> Standing fer, for drede of the  
 Jere. li. b. tormentis of it, and saying, Wa! wa! wa! that ilk gret

xviii. 3. *delites*: Wy., 'delicis'; P., 'delices'; *deliciarum*; and similarly in vv. 7, 9.

4. *and be ye nocht*: so Wy., P., reading *et ne . . . sitis* as in codd. Tolet., Demid., Lips. 4, 5, 6, and R. Vg., *ut ne . . . sitis*. *parttakaris*: P., 'parceneris'; Wy., 'parceners'; *participes*. *ye sal nocht resaeue*: so Wy., P., reading *accipietis* with no good authority, but Vg., *accipiatis*. *plagis*: so Wy., but P., 'woundis.' Vg., *plagis*.

5. *synn*: Wy., P., 'synnes'; *peccata*. But one MS. of P. has 'synne.' *wickitnes*: so P., but Vg., *iniquitatum*; Wy., 'wickidnessis.'

6. *as it yeeldit*: P., 'as sche zeldide,' reading *sicut ipsa reddidit*, with codd. Fuld., Tolet., Lips. 5, and R. But Vg., *sicut et ipsa*; Wy., 'as and she.' *mengit*: P., 'meddlid'; Wy., 'medlide'; *miscuit*. *to yow*: so Wy., P., adding *vobis* with St., Sixt., codd. Lips. 5, 6, and R. Not in Hent., Clem., or the best authorities. *mex*: Wy., 'menge'; P., 'mynge'; *miscete*.

8. *plagis*: P., 'woundis'; Wy., 'plages.' Vg., *plaga*. *in fire*: so Wy., P., but Vg., *igne*. *strenthie*: Wy., P., 'strong'; *fortis*.

10. *and saying*: so P., but Vg., *dicentes*.

citee Babylon, and that ilk strang citee; for in aan hour thi dome cummis. <sup>11</sup> And marchandis of the erd sal wepe on it, and murn, for naman sal by mare the merchandise of thame; <sup>12</sup> The merchandise of gold, and of siluir, and of precious staan, and of perle, and of bijsse, and of purpur, and of silk, and cottin, and ilk tre tynus, and al veschelis of evor, and al veschelis of precious staan, and of bras, and of irn, and of marbil, <sup>13</sup> And cannale, and amonum, and of swete smelling thingis, and anoyntmentis, and of incense, and of wyne, and of oile, and of flour, and of quhete, and of werk beestis, and of schepe, and of horsis, and of cartis, and of seruandis, and of lyues of men. <sup>14</sup> And thin applis of the desire of thi lijf went away fra thee, and al fatt thingis, and ful clene perysit fra

Apoca. xiii.  
b.

xviii. 11. **merchandise**: so Wy., P., for *merces*: in the next verse, Wy. has 'marchaundises'; P., 'marchaundies.'

12. **bijssse**: P., 'bies'; *byssi*. **cottin**: P., 'coctyn'; Wy., 'coccyn.' Vg., *cocci*. **tre tynus**: P., 'tre tymus'; Wy., 'tre thyme.' Vg., *lignum thyinum*; Rh., 'Thyne wood.' Cod. Fuld. reads *thynum*; R., *thinum*.

13. **cannale**: Wy., P., 'canel'; *cinamomum*. **and amonum**: P., 'and amonye'; Wy., 'amome, that is, a swete saueringe tree.' St., Sixt. insert *et amomum* with codd. Amiat., Fuld., Tolet., Lips. 4, 5, 6, and R. Hent., Clem. omit it, with cod. Demid. **of swete smelling thingis**: *odorum*; Wy., 'of odoramentis.' **anoyntmentis**: Wy., P., 'oynementis,' reading *unguentorum* as in codd. Lips. 4, 6. But Vg., *unguenti*. **and of incense**: P., 'and encense,' but one MS. adds 'of.' **werk beestis**: *jumentorum*. **and of lyues of men**: P., 'and other lyues of men,' but three MSS. insert 'of' after 'and'; apparently he read *et aliarum animarum hominum*, which is not in any good authority. Prim. has *mancipia et diuersi generis animalia*. Vg., *et animarum hominum*; Wy., 'and of soulis, or lijfs, of men.'

14. **And thin applis**: so Wy., P., reading *Et poma tua*, as in codd. Amiat., Tolet., Fuld., and R.; but Vg., with cod. Demid. omits *tua*. **of the desire of thi lijf**: *desiderii anima tua*, but Wy., 'the desijres of thi lijf,' translating *desideria* as in R. Cod. Gigas reads, *et hora desiderii anima tua discessit a te*. **ful clene**: P., 'ful clere'; *præclara*.

thee. <sup>15</sup> And merchandis of thir thingis sall namare find tha thingis. Thai that ar made riche of it, sal stand fer, for dreed of tormentis of it, wepand, and murnand, <sup>16</sup> And sayand, Wa! wa! that ilk gret citee that was clethit with bijs, and purpur, and red scarlet, and was ouirgilt with gold, and precious staan, and margaritis, <sup>17</sup> For in aan hour sa mony richessis ar destitute. And ilk gouvernour, and al that sailis be schip into place, and maryneris, and that wirkis (a) in the see, stude fer, <sup>18</sup> And crijt, seand the place of the birnyng of it, and sayand, Quhat is like this gret citee? <sup>19</sup> And thai kest poudir on thar hedis, and crijt, weping, and murnyng, and saying, Wa! wa! that ilk gret citee, in quhilk al that haue schippis in the see ar made riche of prices of it; for in aan hour it is desolate. <sup>20</sup> Heuen, and hali apostilis, and pro-

Jere. li. b.

(a) After *wirkis*, *be see* deleted.

xviii. 15. **And merchandis**, &c.: so P., 'And marchaundis of these thingis schulen no more fynde,' but Wy., 'And marchauntes of thes men.' All three have faulty collocation. Vg., *et amplius illa jam non inuenient. Mercatores horum, qui diuites facti sunt, ab ea longe stabunt.* Wy. read *mercatores horum hominum*, as in Lips. 4, 6; R. has *horum* written above *hominum* deleted; St., *mercatores hominum*.

16. **red scarlet**: so P., but Wy., 'cocke.' Vg., *cocco. ouirgilt: deaurata.*

17. **al that sailis**: so P., and Wy., 'alle that shippen,' reading *omnes, qui . . . navigant*, as in cod. Lips. 5. R. has *omnis qui . . . navigant.* Vg., with most authorities, *omnis, qui . . . navigat*; Prim. has *omnis super mare navigans.* **into place**: so Wy., P., reading *in locum* with codd. Amiat., Fuld., Demid., Lips. 6, Gigas; but Vg., *in lacum.*

18. **and sayand**: *dicentes*; Wy., P., 'seynghe.' **Quhat is like**: *Quae similis*; P. supplies '*is.*'

19. **and saying**: so Wy., P., reading *et dicentes* with codd. Amiat., Lips. 5, 6, and R.; but Vg., *dicentes.* **haue**: Wy., P., 'han,' reading *habent* as in codd. Amiat., Fuld., Lips. 4, 5, 6, Prim., and R. Vg., *habebant.* **ar made**: *facti sunt.*

phetis, mak ye full out ioy on it, for God has deemyt  
 your dome on it. <sup>21</sup> And aan stark angel tuke up  
 a staan, as a gret mylnne staan, and kest into the  
 see, and said, In this birr, that ilk gret citee Babylon Jere. li. b.  
 salbe send, and now it sal na mare be fundin. <sup>22</sup> And  
 the voce of harpis, and of men of music, and singing  
 with pipe and trumpet, sal na mare be herd in it. F. 218 r.  
 And ilk craftis man, and ilk craft, sal na mare be  
 fundin in it. And the voce of mylnstaan sal na  
 mare be herd in thee, <sup>23</sup> And the licht of lantern Jere. xvi.  
and xxv.  
 sal na mare schyne to thee, and the voce of the  
 husband and of the wijf sal na mare yit be herd in  
 thee; for thi merchandis war princis of the erd. For  
 in thi wichecraftis al folkis errit. <sup>24</sup> And the blude of  
 prophetis and sanctis is fundin in it, and of almen  
 that ar slayn in erd.

xviii. 20. **mak ye full out ioy**: so P., and similarly Wy., both  
 reading *Exultate* with codd. Demid., Lips. 4, 6, and the Gloss;  
 but Vg., *Exulta*. **on it**: P., 'of it,' but four MSS. read 'on.'  
 Vg., *de illa*.

21. **stark**: Wy., P., 'stronge.' **birr**: Wy., P., 'bire'; *impetu*.  
**na mare**: *ultra*; Wy., 'ouer.'

22. **of harpis**: so P., but Vg., *citharoedorum*, without variant.  
 Wy., 'of harpers,' but one MS., 'harpis.' **and singing with pipe**:  
*et tibia canentium*. **in it**: so Wy., P., reading *in ea* with codd.  
 Fuld., Tolet., Lips. 4, 5, 6, Gigas, and R. Vg., *in te*. **craftis man**:  
 P., 'crafti man.' **and ilk craft**: so Wy., P., reading *et omnis ars*  
 as in cod. Lips. 4 and R. Codd. Lips. 5, 6 have *omnisque ars*.  
 Vg., with most authorities, *omnis artis*; Gigas has *uniuersæ artis*;  
 Prim., *neque ullus artifex ullius artis*. **in it**: so Wy., P.,  
 reading *in ea* with codd. Fuld., Tolet., Lips. 4, 6, and R.; but Vg.,  
*in te*.

23. **to thee**: so Wy., P., reading *tibi* with the four Vg. codices,  
 Lips. 4, 5, 6, Prim., and R. Vg., *in te*; one MS. of P. has 'in  
 thee.' **na mare yit**: so P.; Wy., 'not ȝit more'; *non . . . adhuc*.  
**wichecraftis**: *veneficiis*; Wy., 'venemous dedis.'



## The xix chapter.

Estir thir thingis I herd as a gret voce of mony trumpetis in heuen, sayand, Alleluya; loving, and glorie, and vertu is to our God; <sup>2</sup>For trew and iust ar the domes of him, quhilk deemyt of the gret hure, that defoulit the erd in hir licherie, and vengeit the blude of his (a) seruandis, of the handis of hir. <sup>3</sup>And agane thai said, Alleluya. And the smeuk of it gais up, into warldis of warldis. <sup>4</sup>And the xxiiij seniouris and iiij beestis feldoun, and adournit God sitting on the throne, and said, Amen, Alleluya. <sup>5</sup>And a voce went out of the throne, and said, Al the seruandis of our God, say ye loving to our God, and ye that dredis God, smal and gret. <sup>6</sup>And I herd a voce of a gret trumpet, as the voce of mony watris, and as the voce of gret thundris, saying, Alleluya; for our Lord God almychtj

Apoc. xix. a.  
and xiii. c.

(a) After *his*, *sanctis* deleted.

xix. 1. **a gret voce**: so Wy., P., reading *vocem magnam* with the four Vg. codices, Lips. 4, 5, 6, Gigas, and R. Vg., *vocem*, without adjective. **trumpetis**: Wy., P., 'trumpis,' reading *tubarum* as in St., codd. Amiat., Lips. 4, 5, 6, Beda, and R. Vg. *turbarum*, with the other authorities and the Greek. **loving**: Wy., 'heriying'; P., 'heriynge,' reading *Laus* as in St., Hent., Sixt., cod. Amiat., Lips. 4, 5, 6, Beda, and R. But Clem., *Salus*. **virtu**: Wy., P., 'vertu'; Rh., 'power.'

2. **defoulit**: P., 'defoulide'; Wy., 'corrumpide'; *corruptit*.

4. **adournit**: Wy., P., 'worschipiden'; *adoraverunt*.

5. **Al the seruandis**, &c.: *Laudem dicite Deo nostro omnes servi ejus*. **loving**: Wy., 'heriying'; P., 'heriyingus,' as though reading *Laudes*.

6. **a voce**: *quasi vocem*; Wy., 'a voys as.' **trumpet**: Wy., P., 'trumpe,' reading *tubæ* with St., codd. Amiat., Fuld., Lips. 5, 6, and R., while Prim. has *vocem tubarum magnarum*. But Sixt., Hent., Clem. have correctly *turbæ*. **as the voce**, &c.: *et sicut vocem aquarum mullarum*; the phrase is not translated by Wy., but it is in all the authorities.

has regnit. <sup>7</sup> Ioy we, and mak we mirth, and geue glorie to him; for weddingis of the lambe com, and the spouses of him made reddi hir self. <sup>8</sup> And it is gevin to hir, that sche keuir hir with quhite bissyn schynyng; forquhy bissyn is iustifjng of sanctis. <sup>9</sup> And he said to me, Write thou, Blessit be thai that ar callit to the souper of weddingis of the lamb. And he said to me, Thir wordis of God ar trew. <sup>10</sup> And I feldoun befor his feet, to wirschip him. And he said to me, Se thou, that thou do nocht; I am a seruand with thee, and of thi brethir, having the witnessing of Jesu; wirschip thou God. For the witnessing of Jesu is spirit of prophecie. <sup>11</sup> And I saw heuen opnit, and lo! a quhite hors, and he that sat on him was callit faithfull and suthfast; and with richtuisnes he deemis, and fechtis. <sup>12</sup> And the een of him war as flawm of fire, and in his hede mony diademis; and he had a name writtin, quhilk naman knew, bot he. <sup>13</sup> And he was clethit with a claath sprengit with blude; and the name of him was callit The sonn of God. <sup>14</sup> And the oostis that ar in heuen,

Math. xxii.  
a.  
Luc. xliii. b.

Act. x. c.  
and xliii. e.

Apoc. xxii. c.

Apoc. i. c.  
ande ii. c.

Esaielxliii. a.

F. 218 v.

xix. 7. **mak we mirth**: *exultemus*; Wy., 'glade we with oute forth.' **spouses**: Wy., P., 'wif'; *uxor*.

8. **with quhite bissyn schynyng**: so Wy., P., with cod. Demid., *byssino splendenti candido*; but Vg., *et candido*. Anon. Aug. has *byssino splendido mundo*; codd. Amiat., Fuld., Lips. 4 (on margin), and R., *byssinum splensens candidum*. **iustifjng**: Wy., 'iustifynges'; P., 'iustifyngis,' but four MSS. have the singular. Vg., *justificationes*.

9. **Blessit be thai**: *Beati*; P. supplies 'ben.'

10. **he said**: so Wy., P., reading *dixit* with codd. Demid., Lips. 4, 5, 6; R. has *dixit* corrected out of *dicit*, which is the reading of Vg. **a seruand with thee**: *conservus tuus*; Wy., 'thin euen seruaunt.'

12. **war as**: *sicut*; P. supplies 'weren.'

13. **with a claath**: P., 'in a cloth'; Wy., 'in a clooth,' but Vg. *veste*. **sprengit**: Wy., 'spreynd'; P., 'spreynt'; *aspersa*. **was callit**: Wy., P., 'was clepid,' reading *vocabatur* with St., Sixt., codd. Fuld., Demid., Lips. 4, 6, Priscillian, and R. Hent., Clem., *vocatur*; Prim., *dicitur*.

14. **oostis**: *exercitus*.

folowit him on quhite horsis, clethit with bissyn, quhite  
and clene. <sup>15</sup> And a suerd scharp on ilk side com furth  
of his mouth, that with it he smyte folkis; and he sal  
reule thame with ane irn wand. And he treddis the  
pressour of wyne of strang vengeance of the ire of  
almychtj God. <sup>16</sup> And he has writtin in his claath, and  
in the hem, King of kingis and Lord of lordis. <sup>17</sup> Ande  
I saw ane angel, standing in the sonn; and he crijt with  
gret voce, and said to al birdis that flew be the myddis  
of heuen, Cum ye, and be ye gaderit to the gret souper  
of God, <sup>18</sup> That ye ete the fleschis of kingis, and flesch  
of tribunis, and flesch of strang men, and flesch of  
horsis, and of tha that sittis on thame, and the flesch  
of al fremen and bondmen, and of smal and of gret.  
<sup>19</sup> And I saw the beest, and the kingis of the erd, and  
the oostis of thame gaderit, to mak battale with him,  
that sat on the hors, and with his oost. <sup>20</sup> And the  
beest was taan, and with hir the fals prophet, that made  
signis befor hir; in quhilkis he desauet thame that tuke  
the charect of the beest, and that wirschippit the ymage  
of it. Thir twa war send quick into the pule of fire,  
birnand with brintstaan. <sup>21</sup> And the vthiris war slayne  
with the suerd of him that sat on the hors, that cummis  
furth of the mouth of him; and al birdis war fillit with  
the flesch of thaim.

Apoca. i. c.  
Psal. ii. b.  
Danie. xii. a.

i. Timo. vi.  
c.  
Apoc. xvii. c.

Ezech.  
xxxix. d.

Daniel vii. c.  
Math. xxv.  
d.  
Apoca. xx. c.

Hebre. liii. c.

xix. 15. *oom furth*: Wy., P., 'cam forth'; reading *procedebat* with cod. Lips. 4 and the Moz. Missal. Prim. has *exiebat*. Vg., with the authorities, *procedit*. *with it*: *in ipso*; Wy., 'in it.' *folkis*: *Gentes*; Rh., 'the Gentiles.' *of strang vengeance*: so P., for *furoris*; Wy., 'of woodnesse.'

16. *in the hem*: so Wy., P., but Vg., *in femore suo*. In Wy., P., 'hemme' usually translates *fimbria*, and 'hipe,' *femur*.

18. *fleschis*: Wy., 'flesches'; P., 'fleisch,' and so four times besides in this verse. Vg., *carnes* throughout.

20. *was taan*: P., 'was cauȝt'; Wy., 'is cauȝt'; *apprehensa est*. *desauet*: *seduxit*, and similarly at xx. 3, 7, 9. *oharect*: Wy., P., 'carect'; *characterem*. *quick*: *Vivi*.

21. *with the suerd*: *in gladio*, but cod. Gigas and Prim. have *gladio*. *flesch*: *carnibus*; Wy., 'fleschis.'

## xx chapt.

Ande I saw ane angel cumming doun fra heuen, having the key of depnes, and a gret chenye in his hand.

<sup>2</sup> And he tuke the dragoun, the ald serpent, that is the deuile and Sathanas; and he band him be a thousand yeris. <sup>3</sup> And he send him into depnes, and closit on him, and merkit that he desauie namare the folkis, till

Joh. iii. b.  
ii. Pet. ii. b.

a thousand yeris be fillit; eftir thir thingis it behuvis him to be vnbundin a litil tyme. <sup>4</sup> Ande I saw seetis, and thai sat on thame, and dome was gevin to thame.

Daniel viii.  
b.  
Apoca. iii. a.

And the saulis of hedit men for the witnessing of Jesu, and for the word of God, and thame that wirschipit nocht the beest, nor the ymage of it, nouthir tuke the carect of it in thar forhedis, nor in thar handis, and thai leevit, and regnit with Crist a thousand yeris.

<sup>5</sup> Vthir of dedemen levit nocht, till a thousand yeris be endit. This is the first aganrijsing. <sup>6</sup> Blessit and haly is he, that has part in the first aganrijsing. In thir men the secund dede (a) has nocht power; bot thai salbe preestis of God, and of Crist, and thai sal regne

(a) After *dede*, *men* deleted.

xx. 1. of depnes : *abyssi*; and so in ver. 3.

2. tuke : Wy., P., 'cauȝte'; *apprehendit*.

3. closit on him, and merkit : P. has only 'closide on hym,' but one MS., 'closide and markide on hym.' Vg., *clausit, et signavit super illum*; Wy., 'closide, and signede, or selide, on him.' eftir : so Wy., P., reading *post* with codd. Amiat., Fuld., Tolet., Gigas, S. Aug., Beda; but Vg., with small authority, *et post*. J. Ham. (Cath. Traict., f. 114), 'efter ane thousand zeris, it behuuit ye deuill to be lousit a litill tyme.'

4. of hedit men : P., 'of men biheedid'; Wy., 'of bihedid men.' Vg., *decollatorum*. and thame that : *et qui*.

6. Blessit and haly is he : *Beatus et sanctus qui*. P. supplies 'is,' but cod. Demid. actually has *est*. Abp. Ham. (p. 161), 'Happy or blissit is that man or woman, quhilk hes ony part in the first resurrection.'

- with him <sup>im</sup> yeris. <sup>7</sup> And quhen <sup>im</sup> yeris salbe endit,  
 Esch. xxxviii. a. Sathanas salbe vnbundin of his presoun; and he sal  
 ande xxxix. d. ga out, and sal desaue folkis, that ar on iiij newkis of  
 F. 219 r. the erd, Gog and Magog. And he sal gader thame into  
 battaile, quhais novmir is as the grauale of the see.  
 Daniel vii. b. <sup>8</sup> And thai yede up on the braadnes of erd, and cum-  
 Apoc. xix. d. passit the castelis of sanctis, and the luvit citee. <sup>9</sup> And  
 fire com doun of God fra heuen, and deuorit thame.  
 Math. xxv. d. And the deuile, that desauet thame, was send into the  
 pule of fire and of brintstaan, <sup>10</sup> Quhare bathe the  
 beest and fals prophetis salbe tormentit day and nycht,  
 into warldis of warldis. Amen. <sup>11</sup> And I saw a gret  
 quhite throne, and aan sitting on it, fra quhais sicht  
 erd fled and heuen; and the place is nocht fundin of  
 Daniel xi. a. thame. <sup>12</sup> And I saw (a) dedemen, gret and smal, stand-  
 ing in the sicht of the throne; and bukis war opnit, and  
 ane vthir buke was opnit, quhilk is the buke of lijf;  
 and dedemen war demyt of thir thingis that war writtin  
 in the bukis, eftir the werkis of thame. <sup>13</sup> And the se  
 gaue his dedemen, that war in it; and dede and hell  
 gaue thar dedemen, that war in thame. And it was  
 demyt of ilk, eftir the werkis of thame. <sup>14</sup> And hell and

(a) After *saw*, *gret* and deleted.

xx. 7. *newkis*: Wy., P., 'corners.'

8. *yede up*: P., 'stieden vp'; *ascenderunt*. *cumpassit*: P., 'enuyrounede'; Wy., 'enuyrounden'; *circuierunt*.

10. *fals prophetis*: so Wy., P., reading *pseudoprophete* as in codd. Fuld., Lips. 5, 6, Haymo, and R.; cod. Amiat., *pseudoprophetis*. Vg., *pseudopropheta*.

11. *of thame*: so Wy., P., apparently reading *ab eis* as in codd. Amiat., Fuld., Demid., and R. Vg., *eis*; S. Aug., *eorum*; Gigas, *in illis*.

12. *and ane vthir buke—lijf*: this sentence is found in a few MSS. of P., but it occurs regularly in Wy. Vg., *et alius Liber apertus est, qui est vita*.

13. *his dedemen*: so Wy., P., reading *mortuos suos* as in codd. Demid., Lips. 4, Haymo. Vg. has not *suos*.

dede war send into the pule of fire. This is the second dede. <sup>15</sup> And he that was nocht fundin in the buke of lijf, was send into the pule of fire. Apoc. xlii. b.

## xxi.

Ande I saw new heuen and new erd; for the first heuen and the first erd went away, and the see is nocht now. <sup>2</sup> And I Iohnne saw the hali cite Jerusalem, new, cummyng doun fra heuen, made reddi of God, as a spouses ournit to hir husband. <sup>3</sup> And I herd a gret voce fra the throne, sayand, Lo! the tabernacle of God is with men, and he sal duell with thame; and thai salbe his pepile and he God with thame salbe thar God. <sup>4</sup> And God sal wipe away ilk tere fra the een of thame; and dede sal na mare be, nouthir murning, nouthir crying, nor sorow salbe ouir; quhilkis first thingis went away. <sup>5</sup> And he said, that sat in the throne, Lo! I mak al thingis new. And he said to me, Write thou, for thir wordis ar maast faithful and trew. <sup>6</sup> And he said to me, It is done; I am alpha and oo, the begynnyng and end. I sal geue frelie of the well of quick watir to him that thristis. <sup>7</sup> He that sal ouircum, sal weeld thir

Esaie lxx. c.  
ii. Peter iii. b.  
Eze. xliii. a.  
Esaie xxv. b.  
Apoca. vii. c.  
Esaie lxx. c.  
ii. Cor. v. c.  
ii. Pet. iii. b.  
Esaie xliiii. b.  
Apo. i. b.  
ande xxii. c.

xx. 15. **nocht fundin**: P., 'not foundun writun,' but two MSS. omit 'writun.' Vg., *non inventus . . . scriptus*.

xxi. 2. **made reddi of God**: so P., but Wy., correctly, 'comynge doun fro heuen of God, maad redy'; *descendentem de calo a Deo, paratam*. **spouses**: Wy., P., 'wijf'; *sponsam*.

3. **is with men**: *cum hominibus*; P. supplies 'is.' Abp. Ham. (p. 171), 'Lo the dwelling place of God with men, and he sal dwell with thame, thai sal be his pepil, and God him self sal be with thame and be thair God.'

4. **fra the een of thame**: *ab oculis eorum*; but Wy., 'fro ijen of seyntis,' reading *ab oculis sanctorum*, as in cod. Lips. 4. **sal na mare be**: *ultra non erit*. **salbe ouir**: *erit ultra*. **quhilkis first thingis**: so Wy., P., reading *que prima* with St., Hent., codd. Amiat., Fuld., Lips. 4, 5, 6. But Sixt., Clem. have *quia prima*; S. Aug., *quia priora abierunt*; Gigas, *pristina enim abierunt*.

Zacha. viii. b. Heb. viii. c. Apo. xx. c. F. 219 v. Zach. ii. a.

things; and I salbe God to him, and he salbe sonn to me. <sup>8</sup> Bot to ferdful men, and vnbeleeful, and cursit, and manquellaris, and fornicatouris, and to wiches, and wirschiparis of ydolis, and to al learis, the part of thame salbe in the pule birnand with fire and brintstaan, that is the secund dede. <sup>9</sup> And aan com to me (a) of the vij angelis, having (b) phiales full of vij the last vengeance. And he spak with me, and said, Cum thou, and I sal schaw to thee the spouses, the wijf of the lamb. <sup>10</sup> And he tuke me up in spirit into a gret hill and hie; and he schewit me the hali citee Jerusalem, cummand doun fra heuen of God, <sup>11</sup> Having the cleertee of God; and the licht of it like a precious staan, as the staan iaspis, as cristall. <sup>12</sup> And it had a wall gret and hie, having xij yettis, and in the yettis of it xij angelis, and names writtin in, that ar the names of xij lynages of the sonnis of Israel; <sup>13</sup> Fra the east iij yettis, and fra the north iij yettis, fra the west thre yettis, and fra the south thre yettis. <sup>14</sup> And the wall of the citee had xij fonndmentis, and in thame the xij names of xij apostilis, and of the lamb. <sup>15</sup> And he that spak with me, had

(a) *com to me* added above the line.

(b) After *having*, *vii* deleted.

xxi. 8. **to ferdful men**: *Timidis*; Prim. and the Speculum have *Dubiis*. Wy., 'Forsothe to proude men,' possibly reading *Tumidis*.

9. **com to me**: Wy., P., 'cam' only, with Vg., *venit*. The words are interlined, and may be a later addition. Tyndal has 'And there cam vnto me.' **vengeances**: P., 'veniaunces'; Wy., 'plagis.' Vg., *plagis*. **spouses**: P., 'spousesse,' Wy., 'spouse'; *sponsam*.

11. **as the staan**, &c.: *tanquam lapidi iaspidis, sicut crystallum*; Rh., 'as it were to the jasper stone, even as crystal.'

12. **in the yettis of it**: so Wy., P.; but Vg., with all authorities, *in portis* merely.

14. **had**: *habens*; Wy., 'hauynge.' **and of the lamb**: so Wy., P., reading *et Agni* with cod. Fuld., Prim., and R. But Vg., *Apostolorum Agni*.

a goldin mesure of a reede, that he suld met the citee, and the yettis of it, and the wall. <sup>16</sup> And the citee was sett in square; and the lenthe of it is samekile, alsmekile as is the breed. And he mettitt the citee with the reede, be furlongis xij thousandis. And the heicht, and lenthe, and breed of it ar euen. <sup>17</sup> And he mettitt the wallis of it, of ane hundreth and xliiij cubitis, be mesure of man, that is, of ane angel. <sup>18</sup> And the bigging of the wall tharof was of the staan iaspis. And the citee itself was clene gold, like clene glas. <sup>19</sup> And the fonndementis of the wall of the citee war ournit with al precious staan. The first fonndement, iaspis; the secund, saphyrus; the thrid, calcedonius; the ferd, smaragdus; <sup>20</sup> The fifft, sardonice; the sext, sardius; the vij, crisolitus; the viij, berillus; the nynt, thopasius; the tent, crisopassus; the elleuenit, iacinctus; the tuelft, amethistus. <sup>21</sup> And xij yettis ar xij margaritis, be ilk; and ilk yet was of ilk margarite.

xxi. 16. *samekile*, &c. : *tanta est quanta et latitudo*; Wy., 'is so miche, hou miche and the breede.' P. supplies 'is.' with the reede: so P., reading *arundine* with cod. Gigas, Prim., and R.; and Wy., 'of the reed,' reading *de arundine* as in Hent., codd. Amiat., Fuld., Demid., Lips. 5.; but cod. Tolet., *in arundinem*. Vg. adds *aurea*. And the heicht, and lenthe: Wy., P. have the same order, but Vg., *et longitudo et altitudo et latitudo*. The codices vary, but no one of them corresponds to the text of Wy., P.

17. the wallis: so Wy., P., reading *muros* as in codd. Tolet., Demid., Lips. 4, 5, 6, and R. Codd. Amiat., Fuld. have *murus*. Vg., *murum*.

18. bigging: Wy., P., 'bilyng'; *structura*. was clene gold: *aurum mundum*. Wy., 'was of cleene gold,' reading *ex auro mundo* as in cod. Demid.

19. war ournit: *ornata*; P. supplies 'weren.'

20. sardonice: P., 'sardony'; Wy., 'sardonix.' crisolitus: so Wy., P., adopting the form in cod. Amiat. and R. Vg. *chrysolithus*; Hent., *crysolytus*. thopasius: P., 'topacius'; *topasius*. crisopassus: so Wy., P.; but Vg., *chrysoprasus*. iacinctus: so Wy., P. Vg., *hyacinthus*. amethistus: Wy., P., 'ametistus.' Vg., *amethystus*.

21. be ilk: *per singulas*; Rh., 'one to every one.' ilk yet was of ilk margarite: *singula portæ erant ex singulis margaritis*.



And the stretis of the citee war clene gold, as of glas ful schynyng. <sup>22</sup> And I saw na tempile in it, for the Lord God almychtj and the lamb, is the tempile of it. <sup>23</sup> And the citee has na nede of sonn, nor mone, that thai schyne in it; for the cleertee of God sal lichtin it; and the lamb is the lanterne of it. <sup>24</sup> And folkis sal walk in the licht of it; and the kingis of erd sal bring thare glorie and honour into it. <sup>25</sup> And the yettis of it sal nocht be closit be day; and nycht sal nocht be thare. <sup>26</sup> And thai sal bring the glorie and honour of folkis into it. <sup>27</sup> Nouthir ony man defoult, and doand abhominatioun and lesing, sal entir in it; bot thai that ar writtin in the buke of lijf of the lamb.

Esaië ix. b.

F. 220 r.

xxi. 21. *stretis*: so Wy., P., reading *plateæ* with codd. Fuld., Demid., Lips. 4, 6; but Vg., *platea*. *war clene gold*: *aurum mundum*; P. supplies 'weren.' *as of glas*: so P., possibly reading *tangquam vitreum* as in Prim., but Vg., *tangquam vitrum*; Wy., 'as glas.' *ful schynyng*: *perlucidum*.

22. *for the Lord*, &c.: *Dominus enim . . . templum illius est, et Agnus*. Gau (p. 33), 'the almichtine god is thair tempil and lamme.'

23. *sal lichtin it*: so Wy., P., translating *illuminabit* as in St., Sixt., codd. Lips. 4, 6, and R. Hent., Clem., with codd. Amiat., Fuld., Tolet., Demid., Gigas, *illuminavit*; Lips. 5 and Primasius have *illuminat*.

25. *and nycht*: so P., and Wy., 'sotheli nijt'; but Vg., with all authorities, *nox enim*.

27. *Nouthir ony man*, &c.: so P., but with 'in to' for Nisbet's 'in.' Vg., *Non intrabit in eam aliquod coinquinatum, aut abominationem faciens, et mendacium*. Wy. has 'ony thing,' but otherwise agrees with P. Codd. Demid., Lips. 4, 5, S. Aug. Speculum, Beda, and R. have *Nec intrabit*; codd. Amiat., Fuld., *Nec intravit*. *of the lamb*: *Agni*; but Wy., P., 'and of the lomb,' reading *vila et agni* as in cod. Lips. 4 and R. One MS. of P. has 'and' corrected out. J. Ham. (Fac. Traict., p. 161), 'Na thing defylit with sinne sal entre in the kingdome of heauin.'

## xxii chap.

And he schewit to me a flude of quick watir, schynnyng as cristall, cummyng furth of the sete of God, and of the lamb, in the myddis of the strete of it. <sup>2</sup> And on ilk side of the flude, the tre of lijf, bringing furth tuelue fruitis, yeelding his fruit be ilk moneth; and the leues of the tre ar to hele of folkis. <sup>3</sup> And ilk cursit thing sal namare bee; bot the setis of God and of the lamb salbe in it. And the seruandis of him sal serue to him. <sup>4</sup> And thai sal se his face, and his name in thar forhedis. <sup>5</sup> And nycht sal na mare be, and thai sal nocht haue nede to the licht of lanternne, nouthir to the licht of sonn; for the Lord God sal lichtin thame, and thai sal regnne into warldis of warldis. <sup>6</sup> And he said to me, Thir wordis ar maast faithfull and trew. And the Lord God of spiritis and of prophetis (a) send his angel, to schaw to his seruandis, quhat thingis behuvis to be done sone. <sup>7</sup> And lo! I cum swiftlie. Blessit is he, that kepis the wordis of prophecie of this buke. <sup>8</sup> And I am Johnne, that herd and saw thir thingis. And eftirwart that I had herde and sene, I feldoun, to wirschip befor the fete of the angel, that schewit to me thir thingis. <sup>9</sup> And

Zacha. xiii.  
a. and xiii.  
b.

(a) *and of prophetis* added above the line.

xxii. 1. *of quick watir*: so Wy., P., reading *aqua vive* as in St., Hent., Sixt., codd. Amiat., Fuld., Tolet., Lips. 4, 5, Gigas, Moz. Miss., and R.; but Vg., *aqua vita*.

2. *ar to hele*: *ad sanitatem*; P. supplies '*ben.*'

3. *cursit thing*: *maledictum*; Rh., '*curse.*'

6. *of spiritis and of prophetis*: P., '*of spiritis of prophetis,*' translating Vg., *spirituum prophetarum*, which has the support of the authorities generally. Cod. Amiat. omits *spirituum*. Wy. has '*of spiritis prophetis*'; Tyndal, '*And the lorde god of saynctes and prophettes.*'

7. *Blessit is he, that*: *Beatus qui.*

8. *And I am Johnne*: *Et ego Joannes*; P. supplies '*am.*'

he said to me, Se thou, that thou do nocht; for I am seruand with thee, and of thi brethir, prophetis, and of thame that kepis the wordis of prophecie of this buke; wirschip thou God. <sup>10</sup> And he said to me, Signe (or sele) thou nocht the wordis of prophecie of this buke; for the tyme is nere. <sup>11</sup> He that noyis, noy he yit; and he that is in filthis, wax foul yit; and a iustman, be iustifijt yit; and the haly, be hallowit yit. <sup>12</sup> Lo! I cum sone, and my mede with me, to yeeld to ilkman eftir his werkis. <sup>13</sup> I am alpha and oo, the first and the last, begynnyng and end. <sup>14</sup> Blessit ar thai, that weschis thar stolis (a) in the blude of the lamb, that the power of thame be in the tre of lijf, and entir be the yettis into the citee. <sup>15</sup> For without furth hundis, and witches, and

(a) After *stolis*, the clause *that the power*—*citee* deleted.

xxii. 9. *seruand with thee: conseruus . . . tuus.*

10. *And he sald:* so Wy., P., reading *dixit* with codd. Tolet., Demid., Lips. 4, 6, the Moz. Miss., and R. Vg., *dicit*. *Signe (or sele)* thou nocht: P., 'Signe, ether seele, thou not'; *Ne signaveris*.

11. *wax foul yit: sordescat adhuc.* and a iustman, &c.: so P., translating the reading of cod. Lips. 5 and Miss. Moz. *et iustus justificetur adhuc*. Wy., 'and he that is iust, be he zit iustified,' with Vg., *et qui iustus est, justificetur adhuc*. The four Vg. codices and Lips. 5 read *et iustus iustitiam faciat adhuc*. Burne (f. 2), 'he that is iust, let him be zit iustefeit.'

12. *with me: mecum est*; but Wy., P. omit *est* with cod. Gigas. J. Ham. (Cath. Traict., sig. T, v.), 'Behald I cum in haist & my reuaird is with me, to gif to euerie ane, according to yair varkis.'

14. *Blessit ar thai: Beati, qui*; P. supplies '*be*.' in the blude of the lamb: so Wy., translating the interpolated *in sanguine Agni*, which is not in Hent., the four Vg. codices, Lips. 6, S. Aug. Speculum, and other authorities. R. adds it on the margin. P. does not translate it, and it is significant that Nis. cancelled a long passage to insert it. and entir: *et . . . intrent*; Rh., 'and they may enter.'

15. *For without furth hundis:* so P., but Wy., 'Forsothe,' reading *Foris autem canes* as in cod. Lips. 5 and Beda. Prim. has *foris autem remanebunt canes*. Vg., *Foris canes*, with most authorities. witches: *venefici*; Wy., 'venym doers, or poysoners.'

vncastmen, and manquellaris, and serving to ydolis, and ilk that luvis and makis lesing. <sup>16</sup> I Jesus send myn angel, to witnes (a) to yow thir thingis in kirkis. I am the rute and kynn of Dauid, and the schynyng mornstern. <sup>17</sup> And the spirit and the spouses sais, Cum thow. And he that heris, sais, Cum thow; and he that threstis, cum; and he that will, tak he frelie the watir of lijf. <sup>18</sup> And I witnes to ilkman herand the wordis of prophecie of this buke, gif ony man put to thir thingis, God sal put on him the vengeancis writtin in this buke. <sup>19</sup> And gif ony man do away of the wordis of the buke of this prophecie, God sal tak away the part of him fra the buke of lijf, and fra the haly citee, and fra thir thingis that ar writtin in this buke. <sup>20</sup> He sais, that beris witness-ing of thir thingis, Ye, Amen. I cum sone. Amen. Cum thou, Lord Jesu. <sup>21</sup> The grace of our Lord Jesu Crist be with yow all. Amen.

(a) Before *witnes*, *witnesse* deleted.

xxii. 16. *send*: *missi*. and the schynyng mornstern: P., 'and the schynyng morewe sterre.' Vg., *stella splendida et matutina*; Wy., 'a shynyng moru sterre.' Prim. omits *et*.

17. And he that heris, sais: so Wy., and one MS. of P., 'seith,' as though translating *dicat*. But P. mostly 'seie,' with Vg., *dicat*, as in the authorities generally.

18. And I witnes: so P., and Wy., 'Forsothe Y witnesse.' Vg., *Contestor enim*; but codd. Amiat., Fuld., Demid., Lips. 5, Gigas have *Contestor ego*, and Prim., *Testor ego*. Burne (f. 160 v.), 'gif onie man eik or pare from thir vordis, God sal bring on him al the plagis quhilk ar vryttin in this buke.'

19. do away of: *diminuerit de*.

20. Ye, Amen. I cum sone: so Wy., P., reading with cod. Demid., *Etiam amen. Venio cito*. Vg. omits *amen* with the other authorities.

21. be: supplied by P. and underlined.

Heir followis the Epistles of the Auld  
Testament quhilk ar red in the Kyrk  
aponne certane dayes of the Yeir. (a)

[i]

The first Friday pistle in Aduent. Esaie the  
li chapter.

¶ (THE Lord God sais thir thingis) Heris me, ye  
that followis that that is iust, and sekis the  
Lord. Tak ye hede to the staan quharfra ye ar fallin

(a) FM. describe twenty-four MSS. containing the whole or part of Purvey's New Testament and two of the earlier version, which have appended a collection of the Old Testament passages, read either for *Epistolæ* or as *Lectiones* in the celebration of the Mass according to the Use of Sarum. These collections were generally compiled from Purvey's version; rarely from Wy.; occasionally, as in Nisbet's original, both versions were drawn upon. The compiler conformed the extracts to the text of the Sarum Missal by small internal changes, and by adding a translation of the formal phrases which usually preface and conclude the lections in the Service Books. Where the lection is an adaptation from the Vulgate, as in xv., xx., xxv., the translation was made directly from the text of the Missal.

As these collections were not included in their critical material by FM., Nisbet's transcript is here compared throughout with the

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i. Hebdomada Prima Aduentus Domini feria Sexta. Lectio  
Esaiae Prophetæ.

1. The Lord—thingis): SM. adds *Hæc dicit Dominus Deus*.  
quharfra ye ar fallin doun: w., 'fro whennes ghe ben fallen  
doun.' SM., Vg., *unde excisi estis*; Wy., 'whenus 3ee ben kut out';  
P., 'fro whennys 3e ben hewun doun'; D., 'the rocke whence you  
are hewen out.' S. Jerome reads *quam excidistis*.

doun, and to the caue of the lake fra quhilk ye ar cuttit doun. <sup>2</sup>Tak ye hede to Abraham your fader, and to Sara that childit yow, for I callit him aan, and I blessit him, and I multiplijt him. <sup>3</sup>Tharfor the Lord sal confort Syon, and he sal confort all the fallangis tharof; and he sall set the desert tharof as delitis, and the wildirnes tharof as a gardyn of the Lord; ioy and glaidnes(a) salbe fundin tharin, the doing of thankngis, and the voce of loving. <sup>4</sup>My pepile, tak ye hede (to me); and my lynage, here ye me: forquhy a law sal ga out fra me, and my dome sal rest into the licht of pepilis. <sup>5</sup>My iustman is nere, my saluatur is gaan out, and myn armes sal deme pepilis; iles sal abide me, and sal suffir

F. 221 r.

compilation in R. 3 (FM. 157; formerly Ashburnham MS. 2), of which the first leaf is wanting, and with w., the fragment of another, printed in Baber from the Pepys MS. (FM. 125), as well as with Wy., P. The Sarum Missal in various editions is specially quoted, as representing the Latin original, and incidental use is also made of such scanty materials as are available for the criticism of the Latin text of the Old Testament. The notes on each passage are headed by the date and title of the lection in the Sarum Missal. Wherever Nisbet's original does not derive directly from Purvey, its source is given.

The black letters placed in the margin at the beginning of many of the pieces were doubtless copied from Nisbet's original. They occur with greater regularity in R. 3, and point to a division of the Vulgate text into sections much shorter than those in the early printed bibles.

(a) *nes* added above the line.

i. 1. *cuttit doun*: so w. and P.; Vg., *precisi*; Wy., 'kut of.'

2. *aan*: *unum*; D., 'alone.'

3. *fallangis*: *ruinas*. *set . . . as delitis*: *ponet . . . quasi delicias*. *loving*: Wy., 'preising'; P., 'heriyng.' Vg., *laudis*.

4. (to me): underlined in Nisbet's original, but not in Wy., P., w. Vg., with SM., Moz. Miss., and R. 2, has *ad me*, but Morton and L. 4 omit. *my dome*, &c.: *judicium meum in lucem populorum requiescet*.

5. *My iustman*: *justus meus*; Wy., 'my rijtwis.' P. supplies 'man,' and so in ver. 7. *sal suffir*: *sustinebunt*.

myn arm. <sup>6</sup>Raase ye your een to heuen, and se ye vndir erd benethe; forquhy heuenis sal melt away as smewk, and the erd salbe alto brokin as a claath, and the duellaris tharof sal perische as thir thingis; bot my hele salbe withoutin end, and my richtfulnes sal nocht failye. <sup>7</sup>Ye pepile that knowis the iustman, here me, my law is in the hart of thame; will ye nocht dreed the reproof of men, and dreed ye nocht the blasphemies of thame. <sup>8</sup>Forquhy a worm sal ete thame sa as a claathe, and a (a) mowre sal deuour thame sa as woll; bot my hele salbe into generatiounis of generaciouns.

[ii]

The second Wednesday pistile in Aduent.

Zacharie the viij chapter.

**36** <sup>8</sup>The Lord God of oostis sais thir thingis: I am turnit agane to Sion, and I sal duelle in the myddis of Jerusalem; and Jerusalem salbe callit a citee of treuth; and the hill of the Lord (salbe callit) ane

(a) a added above the line.

i. 6. **salbe alto brokin**: so P., w.; but Wy., 'shal be to-trede.' Vg., *atteretur*; D., 'shal be worne away.' S. Jerome has *veterascet*. **hele**: P., 'helthe'; *salus*.

7. **is in the hart**, &c.: *in corde eorum*. P. supplies 'is'; but *est* is read by SS. Ambrose, Augustine. **reproof**: P., 'schen-schipe'; Wy., 'repref.' Vg., *opprobrium*.

8. **Forquhy**: *enim*. **mowre**: Wy., 'mozte'; P., 'mouzte.' Vg., *tinea*. **bot my hele**, &c.: a compressed ending, as in Sar. Miss. 98, 26, *salus autem mea in generationes generationum*, but SM., Vg., *Salus autem mea in sempiternum erit, et iustitia mea in generationes generationum*; w., 'but myn helthe schal be withoute ende, and my rightfulness into generacions of generacions.'

ii. **feria Quarta Hebdomadae Secundae Adventus. Epistola. Lectio Zachariae Prophetiae.**

3. **The Lord God**, &c.: Arb., 98, and L. 4 have *Dominus Deus exercituum*; Vg., SM. omit *Deus*. **myddis**: P., 'myddil,' but one MS., 'myddis.' **of the Lord**: so Wy., P., w.; but Vg., SM., Arb., Moz. Brev. have *Domini exercituum*.

hill halowit. <sup>4</sup>The Lord of oostis sais thir thingis, Yit aldmen and aldwomen sal duell in the stretis of Jerusalem, and the staf of man in his hand for the multitude of yeris. <sup>5</sup>And the streetis of the citee salbe fillit with infantis, and maidinis playing in the streetis of it. <sup>6</sup>The Lord of oostis sais thir thingis, Thoche it salbe sene hard befor the relifis of this pepile in tha dais, sais the Lord of oostis, quhethir befoire myn een it salbe sene hard? sais the Lord of oostis. <sup>7</sup>The Lord of oostis sais thir thingis, Lo! I sal saaf my pepile fra the land of the eest, and fra the land of the gaingdoun of the sonn; <sup>8</sup>And I sal bring thame, and thai sal duelle in the myddis of Jerusalem; and thai salbe to me into a pepile, and I salbe into God to thame, and in treuth and in richtuines, (sais the Lord almychtj).

[iii]

The second Friday pistile of Aduent. Esaie  
lxij chapter.

**D** <sup>6</sup>Vponne thi wallis, Jerusalem, I haue ordanit keparis, all day and alnycht withoutin end thai sal nocht be

ii. 5. *infantis*: P., 'jonge children,' but Wy., w., and some MSS. of P., 'infauntis.' Vg., *infantibus*.

6. *Thoche it salbe sene*: *Si videbitur*; Wy., '3if it shal be seen.' befor the relifis: *in oculis reliquiarum*; P., 'bifor the izen of relifis'; Wy., 'in eezen of the relikis'; D., 'in the eyes of the remnant.' *sais*, &c.: Arb., 26, Moz. Brev. add *dicit Dominus exercituum*. *quhethir*, &c.: so w., but Vg. and the Missals, *numquid in oculis meis difficile erit*; P., 'whether bifor myn izen it schal be hard,' and similarly Wy.

8. *and in treuth*: so Wy., P., w., reading *et in veritate* with R. 2; but SM., Arb., Moz. Miss. omit *et* with Vg. (*sais*, &c.: SM. adds *dicit Dominus omnipotens*).

iii. *Feria Sexta Hebdomadae Secundae Adventus. Epistola. Lectio Esaiæ Prophetæ.*

6. *Vponne*: SM. prefaces *Hæc dicit Dominus Deus*, which w. translates. *thi*: SM. omits *tuos*. *thai sal nocht be still*: *non tacebunt*; D., 'they shal not hold their peace.'



still. Ye that thinkis on the Lord, be nocht still,  
 7 And geue ye nocht silence to him till he stablise, and  
 till he put Jerusalem praysing in erd. 8 The Lord swore  
 in his richthand, and in the arm of his strenthe, I sal  
 na mare geue thi quhete met to thin ennimyis; and  
 alien sonnys sal nocht drink thi wyne, in quhilk thou  
 has trauallit. 9 For thai that sal gader it togiddir sal  
 ete it, and sal love the Lord; and (a) thai that beris  
 it togiddir sal drink in myn hali foiryerdys (or hallis).  
 10 Passe ye, passe ye be the yettis; mak ye reddy way  
 to the pepile; mak ye a playn gate, and chese ye  
 staanys; and raase ye a signe to pepilis. 11 Lo! the  
 Lord made herd in the last partis of erd, Say ye  
 to the douchtir of Sion, Lo! thi saluatour cummis;  
 lo! his mede is with him, and his werk is befoir him.  
 12 And thai sal call thame, The haly pepile, Agane-  
 boucht of the Lord: forsuthe thou salbe callit, A  
 citee Soucht, and nocht Forsakin.

(a) After *and*, *that* deleted.

iii. 6. *be nocht still*: *ne taceatis*.

7. *put*: Wy., P., w., 'sette'; *ponat*.

8. *I sal na mare geue*: *Si dederō . . . ultra*. *met*: so P., w., with Vg., *cibum*; but Wy., 'in to mete,' reading *in cibum* with S. Jerome. *and alien sonnys*, &c.: *et si biberint filii alieni* (*alienigenae* in the Missals).

9. *sal gader . . . togiddir*: so Wy., P., w., reading *congregabunt* with St., Hent., cod. Amiat., R. 2, SM., but Sixt., Clem., *congregant*. S. Jerome has *congregauerint*. *sal ete it*: *comedent*; P. supplies '*it*.' *sal love*: P., 'schulen herie'; Wy., 'preise.' Vg., *laudabunt*. *beris it togiddir*: *comportant*; Wy., 'with bern.' *foiryerdys* (or *hallis*): P., 'hallis,' but many MSS., 'forzerdis'; Wy., 'porches.' Vg., *atriis*; D., 'courtes.'

10. *and chese ye*: so P., w., translating *et eligite*, as read by St., Hent., R. 2, SM., Arb., Morton; but Sixt., Clem. omit *et*. Wy., 'and gedereth awei.'

11. *last partis*: *extremis*. *lo! his mede is*, &c.: *merces ejus cum eo*, but SM., Arb. prefix *ecce*. P. supplies '*is*,' but R. 2 has *est*. *is befoir him*: *coram illo*; P. again supplies '*is*.'

12. *Aganeboucht*: *redempti*. *A citee Soucht*, &c.: *Quærita civitas, et non Derelicta*.

[iv]

The thrid Wednesday lessoun of Aduent. Esaie  
the second chapter.

¶ In tha dais Esay the prophet said :) <sup>2</sup> And thar salbe  
in the last dais, befor made reddy, the monnt of the (a)  
hous of the Lord in the top of monntanis, and it salbe  
raasit out uponn hillis; and al hethin men sal flow  
to him. <sup>3</sup> And mony pepilis sal ga and sal say, Cum  
ye, go we up to the hill of the Lord, and to the  
hous of God of Jacob; and he sall teche vs his  
wayis, and we sal ga in the roddis of him; forquhy  
the law sal ga out of Sion, and the word of the  
Lord fra Jerusalem. <sup>4</sup> And he sal deme hethin men,

(a) After *the*, *hill* of deleted.

iv. *Feria Quarta Quatuor Temporum. Lectio Esaiæ  
Prophetæ.*

In tha dais, &c. : SM. prefaces *In diebus illis, Dixit Esaias  
propheta.*

2. **And — hillis** : these words are from the older version; the  
rest is from P. **befor made reddy**, &c. : *præparatus mons.*  
**top** : Wy., P., w., R. 3, 'cop'; *vertice*. **uponn hillis** : so Wy.,  
w., but P., R. 3, 'aboue litle hillis'; *super colles*. **to him** : so  
P., R. 3, but Wy., 'to it.' Vg., *ad eum*. J. Ham. (Cath. Traict.,  
sig. Q, iij.), 'the montayne of the lorde salbe the top of ye montanes,  
or (according to the greik text) salbe manifest.'

3. **go we up** : P., w., R. 3, 'stie we'; Wy., 'steje wee vp.' Vg.,  
*et ascendamus*, but St., cod. Tolet., R. 2, SM., Arb., West., Moz.  
Miss., Sar. Brev., SS. Jerome, Cyprian, omit *et*. **roddis** : P., w.,  
R. 3, 'pathis'; Wy., 'sties, or *pathes*.' Vv. 2, 3 : J. Ham. (Fac.  
Traict., p. 191), '[The trew kirk of Christ Iesus] . . . Is the pre-  
parit montane of the hous of the Lord in the tope of the montains :  
and it is raisit vp . . . aboue the hillis, and al nations sal flow to  
it, and mony people sal gang and say come lat vs go vp to the  
montane of the Lord, and to the hous of the God of Iacob, and  
he sal teache vs his wayes, and we sal walk in his pathes;  
becaus the law sal come out of Sion, and the word of the Lord  
of Ierusalem.'

and he sal repreue mony pepilis; and thai sal well togiddir thar suerdis into cultiris, and thar speris into heukis (or sythes): folk sal namare raase suerd aganes folk, and thai sal namare be hanntit to battaile. <sup>5</sup> Cum ye, the hous of Jacob, and (a) go we in the licht of the Lord our God.

## [v]

Vpon the sammin day a pistil. Esai vij<sup>o</sup>.

☞ <sup>10</sup> The Lord God spak to Achaz, sayand, <sup>11</sup> Ask thou to thee a signe of thi Lord God, into the depnes of hell, or into the heicht abone. <sup>12</sup> And Achaz said, I sal nocht ask, and I sal nocht tempt the Lord. <sup>13</sup> And Esaie said, Tharfor the hous of Daud, here ye, Quhethir it is litil to yow for to be diseisful to

(a) After *and*, *god we in the* deleted.

iv. 4. *he sal repreue*: *arguet*; Wy., 'vndernymen.' *thai sal well togiddir*: so P., w., R. 3, but Wy., 'thei shul bete togidere'; *conflabunt*. *cultiris*: Wy., 'shares'; P., 'scharris'; *vomeris*. *heukis (or sythes)*: P., w., R. 3, 'sikelis, ether sithes'; Wy., 'sithes'; *falces*. *thai sal . . . be hanntit*: so w., but P., 'thei schulen . . . be exercisid'; Wy., 'thei shul ben enhauntid'; R. 3, 'thei schulen . . . be exercisid, either hauntid.'

5. *of the Lord our God*: so Wy., R. 3, and similarly w., 'of oure lord god,' reading *Domini Dei nostri*, as in SM., West.; but P., 'of the Lord,' with Vg., R. 2, *Domini*. St. has *Dei nostri*; Arb., *in nomine Domini Dei nostri*; Sar. Brev., *in lumine Dei nostri*.

v. *Lectio Esaiæ Prophetæ.*

10. *The Lord*, &c.: SM. has *In diebus illis, Locutus est Dominus ad Achaz*, as also the Moz. and Corpus Missals. R. 3, 'In tho daies the lord spak to achas.' The Moz. Brev. omits the first three words. Vg., *Et adiecit Dominus loqui ad Achaz*; P., 'And the Lord addide to speke to Achas.'

11. *depnes*: Wy., P., 'depthe.'

13. *And Esaie said*: SM., *Et dixit*; P., R. 3 supply '*Ysaie*.' *diseisful*: *molestos*; Wy., 'greuous.'

men, for ye ar diseseiful alsa to my God? <sup>14</sup> For this thing the Lord him self sal (a) geue a signe to yov. Lo! a virgin sal consaue, and sal bere a sonn, and his name salbe callit Emanuel. <sup>15</sup> He sal ete butir and hvny, that he can repreue euile, and chese gud. (b)

[vi]

The iij Friday pistil of Aduent. Esai xi°.

¶ The Lord God sais thir thingis :) A wand sal ga out of the rute of Jesse, and a flour sal ga up of the rute of it. <sup>2</sup> And the spirit of the Lord sal rest on him, the spirit of wisdome and vndirstanding, the spirit of consale and of strenthe, the spirit of cunnyng and of pitee; <sup>3</sup> And the spirit of the drede of the Lord sal fulfill him: he sal nocht deme be the sicht of een, nouthir he sal (c) repreue (or correct) be the hering

(a) After *sal*, *gef* deleted.

(b) *gud* corrected out of *euil*.

(c) After *sal*, *nocht* deleted.

v. 14. *his name salbe callit*: so P., w., R. 3, with Vg., *vocabitur*, which is also the reading of SM. and the other Missals. But Wy., 'thou shalt clepe his name,' reading *vocabis*, as in the Tract of the Corpus Missal and S. Jerome. S. Cyprian has *vocabitis*. Gau (p. 40), 'god sal giff zow ane takine behald ane virgine sal consawe and beir ane sone.' Abp. Ham. (p. 148), 'Behald . . . ane virgin sal consaif and beir ane barne, and his name sal be callit Emanuel.'

15. *that he can*: *ut sciat*.

vi. *feria Sexta Quatuor Temporum. Lectio Esalae Prophetæ.*

The Lord, &c.: SM. prefaces *Hæc dicit Dominus Deus*. R. 3, 'The lord seith these thingis.'

1. *wand*: Wy., P., R. 3, 'zerde,' and so in ver. 4. *sal ga up*: P., 'schal stie'; Wy., 'shal stejen vp'; *ascendet*.

2. *cunnyng*: *scientia*. *pitee*: *pietatis*.

3. *sal fulfill*: P., 'schal fille'; Wy., 'shal fulfille'; *replebit*. *he sal repreue (or correct)*: P., 'he schal repreue,' but several MSS. add 'ether conuicte.' R. 3, 'repreue, either conuicte.' Vg., *arguet*; D., 'rebuke.'

of cris; <sup>4</sup> Bot he sal deme in richtfulnes pure men, and he sal repreue in equitee for the myldmen of erd; and he sal smyte the land with the wand of his mouth, and be the spirit of his lippis he sal sla the wickitman. <sup>5</sup> And richtfulnes salbe the belt of his lendis, and faith (salbe) the belt of his renes (or neres).

[vii]

The iij Settirday lessoun of Aduent. Esai xix°.

**f** In tha dais) <sup>20</sup> Thay sal cry to the Lord fra the face of the trubilare, and he sal send a saluatour to thame, and a foirfechtir, that sal delyuer thame. <sup>21</sup> And the Lord salbe knawne of Egipt, and Egiptianis sal knaw the Lord in that day, and thai sal wirschip him in sacrifices and giftis; and thai sall mak avowis to the Lord, and thai sal pay. <sup>22</sup> And the Lord sal smyte Egipt with a plag, and sal mak it haal; and Egiptianis

vi. 4. richtfulnes: *justitia*; Wy., 'richtwisnesse.' myldmen: *mansuetis*; Wy., 'debonere.'

5. belt of his lendis: P., 'girdil of hise leendis'; Wy., 'litol girdil of his lendes'; *cingulum lumborum ejus*. the belt of his renes (or neres): P., 'the girdyng of hise reynes'; Wy., 'the girdil of his reenes,' with which R. 3 agrees. Vg., *cinctorium renum ejus*.

vii. Sabbato Quatuor Temporum. Lectio Esaiæ Prophetæ.

In tha dais): SM. prefaces *In diebus illis*.

20. Thay sal cry: *Clamabunt enim*, but the Missals omit *enim*. foirfechtir: Wy., P., 'forfjtere'; R. 3, 'and for a fjter.' Vg., *propugnatorem*; D., 'defender.'

21. avowis: so R. 3; P., 'vowis'; Wy., 'vouwes.' J. Ham. (Fac. Traict., p. 327), 'And the lord salbe knauin of Ægypte, and the Ægyptians sal know the lord in that day, & thay sal worschipe him, in sacrifices and giftis, and thay sal vou voues vnto the lord, and sal performe the same.'

22. plag: P., R. 3, 'wounde'; Wy., 'veniaunce.' Vg., *plaga*. Egiptianis: so Wy., P., R. 3, but without authority in Vg., SM. Three Sarum Missals, 13, 15, L. 4 have, however, *Ægyptii*.

sal turn agane to the Lord, and he salbe plesit in thame, and he sal mak thame haal (the Lord our God).

[viii]

The secund lessoun on the sammin day. Esaie the xxxv chapter.

¶ (The Lord God sais thir thingis:) The forsakin (Jude) and without way salbe glaid; and wildirnes sal mak full out ioy, and sal flour as a lillie. <sup>2</sup>It burionyng sal burioun, and it glaid and praysand sal mak full out ioy. The glorie of Liban is gevin to it, the fairnes of Carmel and of Saron: thai sal se the glorie of the Lord, and the fairnes of our God. <sup>3</sup>Confort ye laamyt handis, and mak ye stark febile kneis. <sup>4</sup>Say ye, Men of litil confort, be ye confortit, and wil ye nocht drede; lo! our God

vii. 22. **he salbe plesit in thame**: so P., R. 3, but Vg., SM., *placabitur eis*; Wy., 'he shal be plesid to them.' D., 'he shal be pacified towards them.' (the Lord our God): SM. adds *Dominus Deus noster*.

viii. **lectio Esaiæ Prophetæ.**

(The Lord, &c.: SM. prefaces *Hæc dicit Dominus*; R. 3, 'The lord seith these thingis.')

1. **The forsakin (Jude)**, &c.: *Latabitur deserta et inuia*; P. supplies 'Judee.' Wy., 'Gladen shal desert, and the with oute weie.' **sal mak full out ioy**: *exultabit*, and so in ver. 2.

2. **It burlionyng**, &c.: *Germinans germinabit*.

3. **laamyt**: P., 'comelid,' but some MSS., 'clumsid'; others, 'clumsid, ether cumblid.' R. 3, 'clunsid.' Wy., 'loosid atwynne.' Vg., *dissolutas*; D., 'loose.' **stark**: P., 'strong.'

4. **Men of litil confort**: so P., and Wy. similarly, '3ee of litil corage,' reading *Pusillanimes* as in St., cod. Tolet., R. 2, SM., Moz. Miss., Arb., West. S. Cyprian, *Comfortamini, qui estis pusillanimes*. But R. 3, 'seie 3e to men of litil conforte,' follows Vg., *Dicite pusillanimis*; D., 'say to the faynt harted.' our God: so Wy., P., reading *Deus noster* with R. 2, SM., Moz. Miss., Arb., and the Old Latin. Vg., *Deus vester*, as in West.

sal bring the vengeance of yeelding (that is Crist), God him self sal cum, and sal saaf vs. <sup>5</sup> Than the een of blind men salbe opnit, and the eris of deaf men salbe opin. <sup>6</sup> Than a crukit man sal skip as ane hart, and the tounge of dumb men salbe opnit: forquhy watris ar brokin out in deseert, and stremys in wildirnes. <sup>7</sup> And that that was dry (is made) into a stank, and the thresty into wellis of watris (sais our Lord God almychtij).

## [ix]

The iij lesson on the sammin day. Esaie xl c.

☞ The Lord God sais thir thingis :) <sup>9</sup> Thou that prechis to Sion, ascend on ane hie hill: thou that prechis to Jerusalem, vphie thi voce in strenthe; vphie thou, will thou nocht drede; say thou to the citeis of Judee, Lo! your (Lord) God. <sup>10</sup> Lo! the Lord God sal cum in

F. 292 v.

viii. 4. of yeelding: *retributionis*. (that is Crist): this gloss is in some MSS. of P., but after 'God,' to which it belongs. R. 3 has 'jeldinge · that is crist god him silf · schal come.' vs: so Wy., P., R. 3, reading *nos* with R. 2, the Old Latin, SM., Moz. Miss., Arb. Vg., *vos*.

6. a crukit man: so P., R. 3, but Wy., 'the halte.' Vg., *claudus*. forquhy: *quia*. ar brokin out: *scissæ sunt*; Wy., 'kut ben.' D., 'are cut out.' S. Cyprian, *quia rupta est in deserto aqua*.

7. (is made) into a stank: P., 'is maad in to a poond.' Wy., 'And that was drie in to a pond.' Vg., *Et quæ erat arida, erit in stagnum*, but *erit* is omitted in codd. Amiat., Tolet., R. 2, SM., Moz. Miss., Arb., West. into wellis of watris: so Wy., but P. again supplies 'is maad.' Vg., *et sitiens in fontes aquarum*. (sais our Lord God almychtij): SM. adds *ait Dominus omnipotens*. R. 3, 'seith oure lord almy3ti.'

ix. *lectio Esaiæ Prophetæ.*

The Lord, &c.: SM. prefaces *Hæc dicit Dominus*; R. 3 has 'The lord god,' as in Nisbet.

9. ascend: P., 'stie.' vphie: Wy., 'enhance'; P., 'enhause'; *exalta*. your (Lord) God: Wy., P., R. 3, '3oure God,' with Vg., *Deus vester*. Morton and 98 have *noster*, and one MS. of Wy., 'oure.'

strenth, and his arme sal hald lordschip; lo! his mede is with him, and his werk is (a) befor him. <sup>11</sup> As a schep-hird he sal fede his flok; he sal gadir lambis in his arm, and he sal raase in his bosum, (the Lord our God).

[x]

The iiij lessoun on the sammin day. Esaie xlv c°.

¶ The Lord God sais thir thingis) to my crist, Cyrus, quhais richt hand I tuke, that I mak subiect folkis befor his face, and turn the backis of kingis; and I sal opin yettis befor him, and the yettis sal nocht be closit. <sup>2</sup> I sal ga befor thee, and I sal mak law the gloriousmen of erd; and I sal al to brek brasin yettis, and I sal brek togiddir irn barris. <sup>3</sup> And I sal geue hid tresouris to thee, and the priuee thingis of priueteis, that thou wit that I am the Lord, that callis thi name, God of Israel, <sup>4</sup> For my seruand Jacob, and Israel my

(a) *werkis* in MS.

ix. 10. **sal hald lordschip**: *dominabitur*; Wy., 'shal lordshipen.' **is**: P. supplies 'is' twice here. **befor him**: *coram illo*.

11. **lambis**: P., 'lambreen'; R. 3, 'lambren'; Wy., 'lombis.' (the Lord our God): SM. adds *Dominus Deus noster*, but R. 3 has 'seith the lord.'

x. **Lectio Esalae Prophetæ.**

1. **The Lord God sais**, &c.: the bracket is a mistake either of Nis. or of his original; the words are in Vg., and not an addition of the Missal. **folkis**: *Gentes*; Wy., 'Jentiles.' **yettis** . . . **the yettis**: P., 'zatis . . . zatis,' but Wy., 'the fyrste entrees . . . the zates.' Vg., *januas* . . . *portæ*.

2. **I sal mak law**: *humiliabo*; Wy., 'I shal meeken.' **I sal al to brek**: *conteram*; Wy., 'I shal to-brose.' **I sal brek togiddir**: *confringam*; Wy., 'I shal to-breke.'

3. **priuee thingis**, &c.: *arcana secretorum*; D., 'mysteries of secretes.' SM. adds *revelabo*, but it is not in 13, 15, L. 4, Morton, Arb., West., nor in Vg.



chosen; and I callit the be thi name; I liknit thee, and thou knew nocht me. <sup>5</sup> I am the Lord, and thare is na mare: without me is na God. I haue beltit thee, and thou knew nocht me: <sup>6</sup> That thai that ar at the rijsing of the sonn, and thai that ar at the west, knaw that without me is na God. I am the Lord, and naan vthir God is, <sup>7</sup> Formand licht and makand mirknessis, making pece and formyng euile: (I am) the Lord, doing al thir thingis. <sup>8</sup> Heuenis, send ye out dew fra abone; and cloudis, rayn a iustman; the erd be opnit, and bring furth the saluatour (that is, Crist), and richt-wisnes be born togiddir. I the Lord haue made him.

[xi]

The fift lessoun on the sammin day. Daniel iij°.

¶ In tha dais) <sup>49</sup> Ane angel of the Lord com doun with Azarie and his fallowis into the fornace, and strake out

x. 4. **be thi name**: so P., with Vg., SM., *nomine tuo*; but Wy., 'in thi name,' reading *in nomine tuo* with cod. Tolet. and R. 2. **I liknit**: *assimilavi*; D., 'I haue resembled thee.'

5. **thare is na mare**: *non est amplius*. **without me**: *extra me*. **I haue beltit**: P., 'Y haue gird'; *accinxi*.

6. **without me is na God**: so Wy., P., R. 3, adding *Deus* with Sixt., R. 2, SM., Arb., West. St., Hent., Clem., *absque me non est*. **naan vthir God is**: *non est alter*; P. supplies '*God*.'

7. **mirknessis**: P., 'derknessis.' Vv. 6, 7: Abp. Ham. (p. 137), 'I am the Lord and na uthir bot I, quhilk makis lycht and myrknes, quhilk makis peace and also makis evil.'

8. (**that is, Crist**): this gloss is in R. 3, and some MSS. of P. **be born togiddir**: *oriatur simul*; Wy., 'springe togidere.' **haue made him**: *creavi eum*; P., 'haue maad hym of nouȝt'; Wy., 'shop him.'

#### xi. *Lectio Danielis Prophetæ.*

The translation follows P., but borrows occasionally from Wy. It is not systematically adjusted to the text of the Missal.

**In tha dais**: so R. 3, but there is no preface in the Missals.

49. **Ane angel**: verses 47-50 of the Vg. are rearranged in the Missals as in Nisbet. **strake out**: P., R. 3, 'smoot out'; Wy., 'smote ouere.' Vg., *excussit*.

the flawm of the fire fra the furnace, <sup>50</sup> And made the myddis of the fornace as the wind of dew blowing. <sup>47</sup> And the flawm passit held out (a) ouir the fornace be xlix cubitis, <sup>48</sup> And brak out and brint quham of Caldeis it fand beside the fornace; <sup>50</sup> And vtralie the fire tuichet nocht thame, nor made sorowfull, nor yit did ony thing of disese. <sup>51</sup> Than thir thre, as of aan mouth, lovit and glorifijt God, and blessit God in the fornace, and said, <sup>52</sup> Lord God of our fadris, thou art F. 223 r. blessit, and worthi to be praisit, and glorious, and abone uphieit (or enhansit) into warldis. Blessit is the name of thi glorie, quhilk is haly, and worthi to be louit

(a) out added above the line.

xi. 50. as the wind, &c. : *quasi ventum roris flantem.*

47. **passit held out ouir** : R. 3, 'passide heeld out ouer'; but Wy., 'was held out ouer'; P., 'was sched out ouer.' Vg., *effundebatur . . . super*. The Missals have mostly *diffusa est super*, but Moz. agrees with Vg.

48. **And brak out and brint** : so R. 3, '& brak out & brente,' translating *Et erupit, et incendit* of Vg., Moz., and not the reading of the other Missals, which omit *Et erupit*. **quham of Caldeis it fand** : so Wy., R. 3; P., 'hem that it foond of Caldeis.' Vg., *quos reperit . . . de Chaldeis*. The Missals add *ministros regis qui eam incendebant*; R. 3, 'the mynystris of the king which tendide it.'

50. **sorowfull** : so Wy., but P., 'sori.' **nor yit** : Wy., P., 'nether'; R. 3, 'neither.' **did ony thing of disese** : so P., R. 3. Vg., *quidquam molestie intulit*; Wy., 'brougte yn eny thing of heuynesne.' D., 'nor did them anie greuance.'

51. **lovit**, &c. : so R. 3, 'herieden & glorifieden god & blessiden god,' but SM., York read with Vg., *laudabant, et glorificabant, et benedicebant Deum*. Wy. has 'heryeden God, and glorifieden, and blessiden God.' Arb., West. read *hymnum dicebant et magnificabant Deum*; the Old Latin, *hymnum dicebant et glorificabant Deum*.

52. **and abone uphieit (or enhansit)** : Wy., P., 'and aboue enhaunsid'; *et superexaltatus*. The Missals omit. **quhilk is haly** : Wy., 'the whiche is holy'; P., 'which name is hooli,' reading as in SM., West., *quod est sanctum*. Arb., with Vg., has *sanctum*. **worthi to be louit** : *laudabile*; Wy., P., 'worthi to be heried.'

and abone enhannsit into warldis. <sup>53</sup> Thou art blessit in the hali tempile of thi glorie, and abone praisabile and glorious into warldis. <sup>54</sup> Thou art blessit in the throne of thi realmmme, and abone praisabile and abone enhansit into warldis. <sup>55</sup> Thou art blessit that behaldis the depnes of watris, and sittis on cherubyn; (and art) praisabile and abone enhansit into warldis. (a) <sup>56</sup> Thou art blessit in the firmament of heuen, and praisabile and glorious into warldis. <sup>57</sup> All the werkis of the Lord, blesse ye the Lord. <sup>58</sup> Angelis of the Lord, blesse ye the Lord. <sup>59</sup> Heuenis, bless ye the Lord; loue ye, and abone enhance ye him into warldis. <sup>60</sup> All watris that ar abone heuenis, blesse ye the Lord. <sup>61</sup> All the virtuis of heuenis, blesse ye the Lord. <sup>62</sup> Sonn and moon, blesse ye the Lord; loue ye, and abone enhance ye him into warldis. <sup>63</sup> Sternis of heuen, blesse ye the Lord. <sup>64</sup> Rayn and

(a) After *warldis*, a blank space of half a line.

xi. 52. **abone enhannsit**: P., 'aboue enhaunsid'; Wy., 'aboue reisd.' Vg., *superexaltatum*; the Missals have *gloriosum*. **into warldis**: SM., York, West. read *in sacula*; Vg., Arb., *in omnibus seculis*.

53. **abone praisabile and glorious**: *superlaudabilis et supergloriosus*, but SM., *laudabilis et gloriosus in sacula*, and so in the three following verses.

54. **in the throne**: Vg., *in throno*; SM., York, *super thronum sanctum*. SM. adds *Benedictus es super sceptrum regni divinitatis tue*.

55. **that behaldis**, &c.: again the translation agrees with Vg., *qui intueris abyssos, et sedes super Cherubim*, against SM., *qui sedes super Cherubin intuens abyssos*. **the depnes of watris**: P., 'depthis of watris.' Wy., 'depnessis.' **(and art) praisabile**: *et laudabilis*. Here the Missals conclude the Tract with three verses and a *Gloria* not in Vg., and not translated. Verse 56 is not in SM. The Hymn, verses 57-88, follows the text of the Sarum Breviary, which repeats at intervals, *laudate et superexaltate eum in sacula*, while Vg. has it at the end of each verse.

64. **Rayn**: so Wy., P., R. 3. St., Hent., Clem., *omnis imber*, but Sar. Brev., with Sixt., MSS. Sorb., Vat. (Sabatier), omits *omnis*.

dew, blesse ye the Lord. <sup>66</sup> Ilk spirit of God, blesse ye the Lord; loue ye, and abone enhance ye him (a) into warldis. <sup>66</sup> Fire and heet, blesse ye the Lord. <sup>67</sup> Cald and sommer, blesse ye the Lord. <sup>70</sup> Ices and snawis, blesse ye the Lord. <sup>71</sup> Nychtis and dais, blesse ye the Lord. <sup>72</sup> Licht and mirknes, blesse ye the Lord; loue ye, and abone enhance ye him into warldis. <sup>73</sup> Gleemis and cloudis, blesse ye the Lord; loue ye, and abone enhance ye him into warldis. <sup>74</sup> The erd blesse the Lord. <sup>75</sup> Montanis and litil hillis, blesse ye the Lord. <sup>76</sup> Al growand thingis in erd, blesse ye the Lord; loue ye, and abone enhance ye him into warldis. (b) <sup>77</sup> Wellis, blesse ye the Lord. <sup>78</sup> Seeis and fludis, blesse ye the Lord. <sup>79</sup> Quhalis and all that ar mouit in watris, blesse ye the Lord; loue ye, and abone enhance ye him into warldis. (b) <sup>80</sup> Al briddis of the aire, blesse ye the Lord. <sup>81</sup> All wijld beestis and tame beestis, blesse ye the Lord. <sup>82</sup> Sonnis (a) *him* added above the line. (b) *wardis* in MS. in both places.

xi. 65. **Ilk spirit**: so Wy., P., R. 3, reading *omnis spiritus* with St., Hent., Sixt., cod. Amiat., MSS. Sanger. 15, Sorb., R. 2, and the Sar. Breviary; but Clem., *omnes spiritus*.

67. **sommer**: so Wy., P., reading *astus* with St., Hent., Sixt., Sanger. 15; but Clem., R. 2, the Sar. Brev. have *astus*. Cod. Tolet. reads *cauma*. Vv. 68, 69 are omitted in the Sarum Brev., as in Nisbet.

70. **Ices**: *glacies*; Wy., 'Yss.' P., 'Yces'; R. 3, 'Isis.'

72. **mirknes**: *tenebræ*; P., 'derknesse'; Wy., 'derknesses.'

73. **Gleemis**: Wy., P., 'Leitis'; *fulgura*.

75. **litil hillis**: so R. 3; *colles*; Wy., 'smale hillis.'

76. **growand thingis**: Wy., P., 'buriownynge thingis'; *germinantia*.

77. **Wellis**: *fontes*.

79. **all that ar mouit**: P., 'alle thingis that ben mouyd,' and similarly Wy., R. 3. Vg., *omnia, quæ moventur*.

80. **Al briddis, &c.**: so P., R. 3, but Wy., 'Alle foulis of heuen.' Vg., *omnes volucres cali*.

81. **wijld beestis, &c.**: so P., R. 3; but Wy., 'Alle beestis and etable.' Vg., *bestia et pecora*; O. L., *bestia et jumenta*. D., 'Al beasts and cattel.'

of men, blesse ye the Lord; loue ye, and abone enhance ye him into warldis. <sup>83</sup> Israel, blesse ye the Lord. <sup>84</sup> Preestis of the Lord, blesse ye the Lord. <sup>85</sup> Seruandis of the Lord, blesse ye the Lord; loue ye, and abone enhance ye him into warldis. <sup>86</sup> Spiritis and saulis of iustmen, blesse ye the Lord. <sup>87</sup> Hali and meke of hart, blesse ye the Lord; loue ye, and abone enhance ye him into warldis. <sup>88</sup> Anany, Azarie, Misael, blesse ye the Lord; loue ye, and abone exalt ye him into warldis.

F. 223 r.

[xii]

The iiij Wednesday lessoun of Aduent. Joel ij°.

¶ The Lord sais thir thingis:) <sup>23</sup> Ioy, ye sonnis of Sion, and glaid ye in the Lord youre God; for he gaue to yov a techeare of richtuisnes, and he sal mak to cum doun to yov morn rayn and laat rayn, as fra the begynnyng. <sup>24</sup> And feeldis salbe fillit with quhete, and pressouris salbe plenteous in wyne and oile. iii. <sup>17</sup> And ye sal wit for I the Lord your God dwelling in Sion, in my hali hill; and Jerusalem salbe haly, and alienis sal

xi. 88. **Anany**: P., 'Ananye'; R. 3, 'Ananie'; Wy., 'Ananyas.' Vg., *Anania*.

xii. **Feria Quarta Bebbomadae Quartae Adventus. Lectio Johelis Prophetæ.**

The translation is of the older version. SM. prefaces *Hæc dicit Dominus Deus*.

23. **Ioy**: so R. 3. Wy., 'And ioye 3e'; *Et . . . exultate*. SM. omits *Et*. **morn rayn**, &c.: Wy., 'morewe rayn and late'; R. 3, 'morewe reyn & late reyn'; *imbrem matutinum et serotinum*. **fra the begynnyng**: so Wy., R. 3; S. Jerome has *a principio*. But Vg., SM., *in principio*; P., 'in the bigynnyng.'

24. **feeldis**: so Wy., R. 3, but Vg., SM., *area*; P., 'corn-flooris'; D., 'floores.' **pressouris salbe plenteous**: *redundant torcularia*; P., 'pressours schulen flowe.'

iii. 17. **for**: *quia*. **in my hali hill**: so Wy., P., reading *in monte* with St., Hent., SM., Arb., R. 2, but Sixt., Clem. omit *in*.

namare pas tharby. <sup>18</sup> And it salbe in that day, that montanis sal drop suetnes, and lital hillis sal flow with milk, and be al the reuiris of Jude watris sal ga, and a well sal ga out of the hous of the Lord, and sal moist the rayn streme of thornis. <sup>19</sup> Egipt salbe into desolatioun, and Ydume into desert of perdition, for that thai did wickitlie into the sonnis of Juda, and sched out innocent blude in thar land. <sup>20</sup> And withoutin end Jude salbe inhabitit, and Jerusalem into generatioun and into generatioun. <sup>21</sup> And I sal clenge the blude of thame quhilk I clengeit nocht; and the Lord sal duell in Sion fra the warlde and till into the warld.

[xiii]

The iiij Friday pistil of Aduent. Zacharie ij°.

¶ The Lord sais thir thingis:) <sup>10</sup> Douchtir of Sion, here thou, and glaid; for, lo! I cum, and sal duelle in the myddis of thee, sais the Lord. <sup>11</sup> Mony folkis

xii. 17. tharby: *per eam.*

18. well: *fons.* rayn streme: so R. 3; Wy., 'reynny streime'; P., 'stronde.' Vg., *torrentem.* S. Jerome, Comm. in Joel, 'Pro torrente spinarum septuaginta transtulerunt torrentem funiculorum . . . Pro torrente funiculorum, sive spinarum, Symmachus interpretatus est, *vallem spinarum.*' AV., 'the valley of Shittim,' to which RV. appends in footnote, 'that is, *the valley of acacias.*'

20. withoutin end: so P., R. 3, but Wy., 'in to with oute eende'; *in aeternum.* Into generatioun and into: so P., but Wy. has not the second 'info.' Vg., *in generationem et generationem*; SM., with Sixt., R. 2, S. Jerome, *in generatione et generationem*; Arb., *in generatione et generatione*, with cod. Amiat.

21. fra the warlde, &c.: so R. 3; SM. adds, *a saculo et usque in seculum.*

xiii. *Feria Sexta Hebdomadae Quartae Adventus. Lectio Zachariae Prophetæ.*

The translation is again from Wy. SM. prefaces *Hæc dicit Dominus.*

10. here: R. 3, 'heere'; Wy., 'herye.' Vg., *Lauda.*

11. Mony: so R. 3, neglecting *Et*, but Wy., 'And manye.'

salbe applijt to the Lord in that day, and thai salbe to me into a pepile; and I sal duelle in the myddis of thee, and thou sall witt for the Lord of oostis send me to thee. <sup>12</sup> And the Lord sal weeld Juda into his part in the land halowit, and sal (a) chese yit Jerusalem. <sup>13</sup> Be ilk flesch still fra the face of the Lord; for he raase fra his haly duelling - place, sais the Lord almychtj.

[xiv]

The lessoun on Cristinmesse Euen. Esaie lxij°.

The Lord sais thir thingis:) For Sion I sal noch be still, and for Jerusalem I sal noch rest, till the tyme that the richtwis ga out of him as schynnyng, and his saluatour as a lamp be kendlit. <sup>2</sup> And hethin men sal se thi richtuisman, and al kingis thi nobile; and a new name salbe callit to thee, that the mouth of the Lord nemmyt. <sup>3</sup> And thou salbe a croun of glorie in the hand of the Lord, and a dyademe in

(a) After *sal*, *chi* deleted.

xiii. 11. *salbe applijt*: *applicabuntur*; D., 'shal be ioyned.'

12. *into his part*: so Wy., P., R. 3, reading *in partem suam*, but Vg., SM. have not *in*.

13. *raase fra*: R. 3 has 'fro'; but Wy., P., 'of.' Vg., SM., *sais*, &c.: SM. ends with *dicit Dominus omnipotens*.

xiv. *In Vigilia Natiuitatis Domini. Lectio Esaiæ Prophetæ.*

The version is that of Wy., but with some admixture of P. SM. prefaces *Hæc dicit Dominus Deus*; but Arb., West., L. 4 omit *Deus*, as in Nis. and R. 3.

1. *I sal noch be still*: *non tacebo*. *till the tyme*, &c.: so R. 3, but Wy., 'to the tyme that go out as shynnyng the riȝtwis of hym'; *donec egrediatur ut splendor justus ejus*. *be kendlit*: Wy., R. 3, 'be tend'; P., 'be teendid'; *accendatur*.

2. *hethin men*: so R. 3, P., but Wy., 'Jentiles'; *Gentes*. *richtuisman*: so R. 3; Wy., 'riȝtwis'; P., 'iust man.' Vg., *justum*. *thi nobile*: *inclytum tuum*. Wy., 'thi noble'; P., 'thi noble man'; R. 3, 'thi nobley.' *callit*: Wy., P., 'clepid.'

the realmme in the hand of thi God. <sup>4</sup>Thou sal na mare be callit Forsakin, and thi land salbe callit namare Desolate; bot thou salbe callit my Will in F. 224 r. it, and thi land salbe inhabitit, for it plesit to the Lord in thee.

## [xv]

On Cristinmesse Morn the first lessoun at the first messe, quhilk is sungin in the pulpet, the first vers and the last of ij togiddir; bot al the myddil versis aan singis aan, and ane vthir singis ane vthir. The first vers of tha that ar sungin  
5 be thame self is of the text of Esaie the prophet, and the ansuer is as it war a glose of the text; and sa it is by and by throw out the lessoun, of quhilk this is the first vers that is sungin of bathe togiddir, in Esaie the ix chapter.

I sal say praysingis to God throw warldis, the quhilk  
10 has formit me with his richthand, and has rannsonnit me in the croce with the blude of his sonn.

This is the first vers of tha that ar sungin of aan be thame self, quhilk is of the text.

The lessoun of Esaie the prophet, in the quhilk the  
15 schynnyng birth of Crist is prophecijt, (Thir thingis

xiv. 3. in the realmme: Wy., P., R. 3, 'of the rewme'; *regni*.

4. salbe inhabitit: so Wy., P., R. 3, reading *inhabitabitur* as in Hent., cod. Amiat., R. 2, SM., Arb., West. Vg., *inhabitata*. O. L., *habitata*.

xv. *Ad Missam In Gallicantu.*

The Epistle of the Midnight Mass, consisting of a preface, ll. 9-11, and ending, ll. 45-49, sung by two voices, and a passage from the ninth chapter of Isaiah, sung by one of the cantors in sections, each of which is expanded in a 'farse' or 'glose,' sung by the other. The Sarum Rubric is, 'Duo clerici de secunda forma in capis sericis in pulpito simul cantent lectionem.'

9. I sal say, &c.: SM., *Laudes Deo dicam per secula, qui me plasnavit in manu dextera atque redemit cruce purpurea sanguine Nati*.

12. This is the first vers, &c.: The Sarum Rubric is, 'Hic cantetur alternatim.'

14. The lessoun, &c.: *Lectio Esalae Prophetæ. In qua Christi lucida vaticinatur nativitas*.

15. (Thir thingis, &c.: SM. prefaces, as in xvi., *Hæc dicit Dominus*.



sais the Lord); the Fader, the Sonn, the Haligaast, in quham althingis ar made, bathe hie thingis and law thingis. (The pepile of folk that yede in mirknessis), quham the ennimy with tricherouse gile put out of paradise, and ledd thame with him be thralde 20 into helle, (saw a gret licht). Thar schaan gret licht bathe at mydnycht and on to the hirdmen (to thame wonning in the kingdom of schadow of dede licht). Licht euirlasting, and our verray aganebying (is sprungin to thame). O that wonndirfull birth! (For 25 suthe the litil is born to vs); bot he salbe gret, Jesu the sonn of God, (and the son) of the hie fadir (is gevin to vs) fra the souirane heicht, as it was said befoir. (And his princehede is mad uponn the schuldris of him), for he sal gouirn heuenis 30 and feeldis, (and his name salbe callit) Messias, Sother, Emanuel, Sabaoth, Adonay (Wonndirful), Rute of Daid, (Consalar) of God the fader, that made al thingis, (Stark God), brekand the starkest closouris of hell, (Fader of the warld that is to cum), King 35 almychtj gouirnyng althingis, (Prince of pece) be the warldis euirlasting (his comanding salbe multiplijt) in Jerusalem and in Jewrie, and Samarie; (and of his pece salbe naan end), here and ellis quhare, (and he sal sit on the sete of Daid, and on the kingdome 40

xv. 17. *ar made: sunt . . . condita.*

19. *quham*: Nis. has omitted the translation of *Quem creasti*; R. 3, 'which thou hast made of noujt.'

22. *bathe . . . and*: so R. 3; but SM. only, *et immania . . . lumina.*

23. *kingdom: regione.*

24. *Licht*: the repetition is not in SM.

28. *heicht: arce.*

30. *schuldris: humerum.* for *he sal gouirn*: *Ut . . . regat.*

34. *brekand, &c.*: *Barathri claustra perimens teterrima.*

36. *be the warldis euirlasting*: *Per sacula sempiterna*: this phrase has, in Nis. and R. 3, changed places with that in l. 39, 'here and ellis quhare,' *Hic et in æuum.*

40. *on . . . on*: *super . . . super.*

of him). And thar salbe na mark nor na terme of his kingdom, (and he sal mak it stabile) in the wed of beleue, (and he sal strenthe it in dome and in richtuisnes). Quhen he sal cum domesman to deme  
 45 the warld, (fra now furth) glorie, and loving, and ioy be yoldin onto him, (and onto withoutin end). Worthie loving be sungin onto the creatour of al creaturis, fra est and west, north and southe. Al creaturis say, Sa be it. Amen.

[xvi]

The secund lessoun at the sammin messe.

Esaie ix°.

36 The Lord sais thir thingis:) <sup>2</sup>The pepile that yede in mirknessis saw gret licht; quhen men duelt in the cuntre of schadow of dede, licht raase up to thame. <sup>6</sup>For suth a litil child is born to vs, and a sonn is gevin to vs; and princehede is made on his schuldir; and his name salbe callit Wonndirfull, and Connsaler, God, Strenthie, a Fader of the warld to-cummand, Prince of pece. <sup>7</sup>His empire salbe multi-  
 plijt, and na end salbe of his pece; he sal sitt on

xv. 41. And thar salbe, &c.: *Et regni meta sui non erit aliqua.*

42. in the wed of beleue: *In fidei pignore.*

45. loving: *laus.* ioy: *jubilatio.*

46. be yoldin: *debetur.* Worthie loving, &c.: *Ab ortu solis usque occiduos, ad fines mundi orbis per climata laus Creatori resonet congrua. Amen dicant omnia.*

xvi. **Lectio Esaiæ Prophetæ.**

Nisbet's 'secund lessoun' is a mistake; the Sarum rubric is, 'Ubi non habetur cantus, legatur'; R. 3, 'If ther ben not tweyne to syngie this lesson aforesad, this lesson suyngie be rad of oon.'

2. **mirknessis**: P., 'derknessis'; *tenebris.* quhen men duelt: *habitantibus.*

6. **Strenthie**: Wy., P., 'Strong.'

7. of his **pece**: *pacis*, and so SM., Arb., West., Sar. Brev. Wy., 'of pes'; P., 'of his pees.' But cod. Tolet., the Moz. Brev., and Miss. add *ejus*.

the sete of Daid, and on the realme of him, that he conferme it, and mak stark in dome and richtfulnes, frahynfurth and till into withoutin end.

[xvii]

The lessoun of the second messe on Cristinmesse day. Esaie lxi°.

The Lord sais thir thingis:) The spirit of the Lord uponn me; for that he anoyntit me: he send me to preche to pure men, to tell out to debonir men; he send me that I suld leche contrite men in hart, and preche to captiue men forgeuenes, and to closit men opnyng; <sup>2</sup> And to preche a yere (a) to the Lord plesabile, and a day of vengeance to our God; that

(a) After yere, *plenteous* deleted.

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xvi. 7. **mak stark**: P., R. 3, 'make stronge'; Wy., 'strengthe'; *corroboret*. Vv. 6, 7: Gau (p. 40), 'thair is bairne borne to vsz and thair is ane bairne giffine to wsz quhais power is apone his schulders his nayme sal be callit wnderlie consalour stark god fader of the wardil to cum prince of pece his impir sal be multipleit.'

xvii. **Ad Missam In Aurora. Lectio Esalae Prophetae.**

The version is from Wy., but with some alterations. SM. prefaces *Hæc dicit Dominus*.

1. **for that he anoyntit me**: so R. 3, but Wy., 'for that enoyntede me the Lord,' and similarly P., with Vg., *eo quod unxerit Dominus me*. SM. omits *Dominus* with St., S. Jerome, and the Gloss. **he send me**, &c.: so R. 3, but Vg., *ad annunciantum mansuetis misit me*; Wy., 'to tellen out to debonere men he sente me': there is no authority for the expansion of the sentence, or for the second 'he send me.' **that I suld leche**: *ut mederer*. **to captiue men**: *captivis*; Wy., 'to caitif men.' **to closit men**: *clausis*; P., 'to prisoneris.' Gau (p. 36), 'The spreit of the lord is apone me for he hes vntit me and hes send me to prech to the pwir.'

2. **plesabile**: *placabilem*; D., 'placable.'

I suld confort al murnand; <sup>8</sup> That I suld put confort to the wailand men in Sion, and geue to thame a croun for assis, oile of ioy for murnyng, a mantil of loving for the spirit of murnyng. And thar salbe callit in it stark men of richtuisnes, planting of the Lord to glorifie. lxii. <sup>11</sup> Lo! the Lord made (a) hard in the vtermast of erd, say ye to the dochtir of Sion, Lo! thi saluatour cummis; lo! his mede with him, and his werk befor him. <sup>12</sup> And thai sall call him ane haly pepile, Aganeboucht of the Lord.

[xviii]

The lessoun at the thrid messe on Cristinmesse day. Esaie lii°.

☞ The Lord sais thir thingis :) <sup>6</sup> For this thing my pepile sall knaw my name in that day; for lo! I my self that spak am present. <sup>7</sup> Ful fair ar the fete

(a) After *made*, *her* deleted.

xvii. 2. *murnand*: Wy., 'weilende men'; R. 3, 'walynge men'; *lugentes*; but Nis. adopts Wyclif's word in the next verse.

3. *That I suld put confort*: so R. 3, and similarly Wy., P. Vg., *ut ponerem lugentibus Sion*; D., 'that I might appoint to the mourners of Sion.' SM. adds *consolationem*; St., Sixt., with Arb., West., Morton, 98, L. 4, *fortitudinem*; S. Jerome, *gloriam assis*: Wy., 'askes,' 'asken'; P., 'aische.' *for murnyng*: P., 'for mourenyng'; Wy., 'for weiling'; *pro luctu.* *of murnyng*: so Wy., but P., 'of weilyng'; *moeroris.* *stark men*: Wy., P., 'stronge men'; *fortes*.

lxii. 11. *hard*: *auditum*.

12. *him*: so R. 3; Wy., P., 'hem'; *eos.* *Aganeboucht*: *redempti*.

xviii. In Die Natiuitatis Domini Ad Certiam Missam. Lectio Esalae Prophetæ.

SM. prefaces *Hæc dicit Dominus*.

7. *Ful fair ar*: so R. 3. Vg., *Quam pulchri*; Wy., 'Hou faire.'

of him that tellis and prechis pece on hillis, of him that tellis gude, of him that prechis hele, and sais, Sion, thi God sal regne. <sup>8</sup>The voce of thi behaldaris; thai raasit the voce, thai sal loue togiddir; for thai sal se with ee to ee, quhen the Lord has conuertit Sion. <sup>9</sup>The desert thingis (or forsakin) of Jerusalem, mak ye ioy, and loue ye togiddir; for the Lord has confortit his pepile, he has aganeboucht Jerusalem. <sup>10</sup>The Lord has made reddy his haly arme in the een of al folkis; and all the endis of the erd sal se the heelfulnes of our God.

P. 223 r.

[xix]

The pistile of Sanct Johannis day.

Ecclesiastic. xv°.

¶ Qvha that dredis God sal do gude thingis, and quha is withhalding of richtuisnes sal tak it, <sup>2</sup>And it sal mete him as a moder honorit. <sup>3</sup>It sal fede him with the brede of lijf and vndirstanding, and with watir of

xviii. 7. on hillis: *super montes*; so displaced in P., R. 3. hele: Wy., P., 'helthe.'

8. behaldaris: so P., R. 3. Vg., *speculatorum*; Wy., 'tooteres'; D., 'watchemen.' loue: P., 'herie'; Wy., 'preisen,' and similarly in ver. 9.

9. desert thingis (or forsakin): so R. 3, and many MSS. of P., but some have only 'The forsakun thingis.' Wy., '3ee desertes.'

10. folkis: *Gentium*; Wy., 'Jentiles.' heelfulnes: *salutare*; P., 'helthe'; Wy., 'helthe 3yuere.'

xix. In Die Sancti Johannis Evangelistae. Sectio Libri Sapientiae.

The translation is that of Wy., but with borrowings from P.

1. Qvha that: Wy., R. 3, 'Who'; P., 'He that.' and quha, &c.: *et qui continens est iustitia, apprehendet illam*; D., 'and he that hath iustice shal apprehend her.'

2. honorit: P., 'onourid'; Wy., 'wrshipid.' After this the Missals omit *et quasi mulier a virginitate suscipiet illum* of the Vulgate.

halsum wisdom it sal geue drink to him; and it salbe festnit in him, and nocht be bowit. <sup>4</sup> And it sal with-hald him, and he sal nocht be confoundit; and it sal vphie him anentis his nechbouris. <sup>5</sup> And in the middis of the kirk it sal opin his mouth; and the Lord sall fulfill him with the spirit of wisdom and of vndirstanding, and with the stole of glorie it sal cleth him. <sup>6</sup> Mirth and ful outioying it sal (a) tresour uponn him, and in euirlasting name sal heretage him (the Lord our God).

[xx]

The lessoun on Sanct Siluestris day, as on Sanct Nicholas day. Ecclesiastici.

Lo! the gret preest, quhilk pleisit to God in his dais, and was fundin richtuis. And in the tyme of wrath-

(a) After *sal*, *thesaur* deleted.

xix. 3. it *salbe festnit*: so R. 3, but P., 'it schal be maad stidfast.' Vg., *firmabitur*; Corp. Miss. has *formabitur*.

4. *vphie*: Wy., 'enhaunce'; P., 'enhaunse.' *anentis*: Wy., 'anent'; P., 'at'; *apud*.

5. and the Lord *sall fulfill*: so R. 3, reading *et implebit eum Dominus*, as in SM., West. Wy., 'and shal fulfille'; P., 'and God schal fille,' with Vg., *et adimplebit*, or R. 2, *et implebit*. Arb. has *implevit*.

6. it *sal tresour*: *thesaurizabit*; but P. again, 'God schal tresore.' D., 'she shal heape vpon him.' *in euirlasting name*: so Wy., with SM., *in nomine aeterno*; but P., 'with euerlastyng name,' translating *nomine aeterno*, as in Vg., R. 2, Arb., West., Morton, 4 L., 98. *sal heretage*: *hereditabit*; D., 'shal make him inherite.' (the Lord our God): SM. adds *Dominus Deus noster*.

xx. In Natali Unius Confessoris. Lectio Libri Sapientiae.

The Latin text is an adaptation from Ecclesiasticus xlv. 16, 17, 20, 22, 25-27, xlv. 3, 8, 19, 20; in the West. and Drummond Missals the title is the same as in Sarum, but in York, 'In Natali unius Confessoris et Pontificis,' and similarly in the other Missals. The translation is independent, but with traces of P.

fulnes he was reconnsaland. Thar is naan fundin like 5  
 to him that kepit the law of the hie God. Tharfor  
 the Lord, throw his gret aath, has made him to wax  
 up into his pepile; he has gevin to him the blessing  
 of al folkis, and he has confermit his testament on (a)  
 his hede. He has knowne him in his blessingis; he has 10  
 kepit his mercy to him, and he has fundin grace befor  
 the een of the Lord; and he has made him gret in the  
 behalding of kingis, and he has gevin to him the croun  
 of glorie. He has ordanit to him the eurlasting testa-  
 ment, and he has gevin to him the gret preesthede, and 15  
 has made him blisfull in glorie; to vse preesthede in  
 fredom, and to haue praising in the name of him, and  
 to offir to him the worthie incense into the smell of  
 swetnes.

(a) *on* written above *of* deleted.

xx. 5. he was reconnsaland: SM., *factus est reconciliatio*;  
 R. 3, 'he was mad recouncilyng.'

6. that kepit: so Wy., P., translating *qui conservavit*, as in  
 Vg., Miss. Roman.; but SM., York, Corpus, Drummond, *qui*  
*conservaret*.

7. throw his gret aath: *jurejurando*.

12. and he has made him gret: *Magnificavit eum*.

16. has made him blisfull: *beatificavit illum*. to vse  
 preesthede in fredom: R. 3, 'to the vse of presthode in  
 fredom'; SM. and the Missals generally, *Fungi sacerdotio*.  
 Mammothrectus, 'Fungi .i. vti.'

18. into the smell of swetnes: *in odorem suavitatis*.

[xxi]

This pistil is redd bot on ij festis of Sanct  
Edmund, bischop. Ecclesiastici c°. l°.

Behald, this is the gret preest, <sup>4</sup>That kepit wele his  
folk in his lijf, and that delyuirit thame fra tynyng;  
<sup>1</sup>That held up the hous, and strenthit the tempile in  
his dais; <sup>5</sup>That was mychtj at the full to mak F. 225 v.  
large the citee; that purchasit him glorie in the  
conuersatioun of folk. <sup>6</sup>As the morn stern in the  
myddis of a cloud, and as the full mone, sa schaan  
he in his dais; <sup>7</sup>And as the sonn ful schynyng,

xxi. *Lectio Libri Sapientiae.*

In SM., under the same title as the preceding, with the rubric,  
'Sequens Epistola legatur in utroque festo beati Edmundi archie-  
piscopi et confessoris.' R. 3, 'Another pistle in feestis of oon  
confessour & bischop.' The translation of the adapted Missal  
text is partly independent, partly compiled from Wy. and P.

Behald, this is the gret preest: SM., *Ecce sacerdos magnus.*

4. *kepît wele: curauit.* Wy., 'curede'; P., 'helide.' in  
his lijf: *in vita sua*, transferred in the Missals from ver. 1.  
thame: Vg., SM., York, Drummond, *eam*; other Missals and  
R. 2, *illam*; Wy., P., 'it.' tynyng: R. 3, 'lesyng'; Wy., P.,  
'perdicioun.' Vg., *perditione*; Miss. Moz., *pernitie*.

1. held up: *suffulsit*; Wy., 'vndersette'; P., 'vndursettide.'

5. was mychtj at the full: so R. 3; P., 'was myȝti'; Wy.,  
'hadde the maistrie.' Vg., *prevaluit*. to mak large: so Wy.,  
P., 'alarge'; R. 3, 'largen.' purchasit him: *adeptus est*;  
Wy., P., 'gat.' in the conuersatioun: so P., with Vg., R. 2.,  
98, Drummond, Moz. Miss., *in conversatione*; but Wy., 'in to the  
lyuyng,' reading *in conversationem* with cod. Amiat., MS. Corb.,  
and West. SM., York, Arb., *in conversione*; Morton, L. 4, *in  
conversionem*.

6. morn stern: *stella matutina*. Wy., 'morutid sterre'; P.,  
'dai sterre.' sa schaan he: Vg. and the Missals have, *quasi  
luna plena in diebus suis lucet*, which P., R. 3 translate. The  
addition is from the following verse; Wy., similarly, 'as the fulle  
moone in his dajes he lijtneth.'

7. ful schynyng: *refulgens*, and so in ver. 8. Wy., 'shyn-  
ende'; P., 'schynynghe.'



sa schaan he in the tempile of God. <sup>8</sup> As the raynbow ful schynyng amang the cloudis of glorie, and as the flour of rosis in the dais of sesonnabile somer; as the lilijs that ar in the passing of watir, and as incense ful smelland in the dais of haatest somer. <sup>9</sup> As fire full schynand, and as incense birnand in fire; <sup>10</sup> And as ane haal veschel of gold, ournit with almanir precious staan. <sup>11</sup> As the oliue burionyng, and as the cipres bering itself uponn hie, in taking him the clathe of glorie, and in clething him with the ending of vertu. <sup>12</sup> In ascending of the haly altare, he gaue him glorie, the clething of halynes. <sup>13</sup> And also in taking partis of the handis of preestis, and he standing beside the altare,

xxi. 8. in the dais of sesonnabile somer: so R. 3; P., 'in the daies of veer'; Wy., 'in the dazes of ver.' Vg., SM., *in diebus vernis*. as the lilijs: so R. 3; Vg., *et quasi lilia*, but SM. omits *et*. passing: *transitu*. Wy., 'goyngus.' ful smelland: *redolens*; Wy., 'smellende'; P., R. 3, 'smellynge.' of haatest somer: *astatis*; Wy., 'of somyr'; P., R. 3, 'of somer.' 9. full schynand: so R. 3. Vg., *effulgens*; Wy., 'shynende out'; P., 'schynyng'.

10. haal: *solidum*; Wy., 'massee'; P., 'sad.' ournit, &c.: so Wy., but with 'enournd'; P., 'ourned with ech precieuse stoon.' Vg., SM., *ornatum omni lapide pretioso*. R. 3 has 'envioured.'

11. burionyng: so R. 3; Wy., 'buriounende'; P., 'spryngyng forth'; *pullulans*. and as: so R. 3; but Vg., SM., *et cypressus*, and so Wy., P. bering itself: so R. 3; P., 'reisyng it silf'; Wy., 'puttende out itself'; *se extollens*. in taking him: so Wy., R. 3; but P., 'while he took.' Vg., *in accipiendo ipsum*; the Missals have *illum*. with the ending: so R. 3, translating *consummatione*, as read by Hent., codd. Sangerm., and 98. Wy., 'in the ful endyng'; P., 'in the perfeccioun,' both reading *in consummatione* as in SM., Drummond. Vg., York, Morton, L. 4 have *in consummationem*; R. 2, Arb., West., *consummationem*, with cod. Amiat.

12. ascending: *ascensu*. Wy., 'stezyng'; P., 'stiyng.' he gaue, &c.: Vg., SM., *gloriam dedit sanctitatis amictum*. Wy., 'glorie he ȝaf the amyse of hoelynesse'; but P., 'the clothing of hoolynesse ȝaf glorie,' as though he read *amictus*.

13. and he standing: so Wy.; *et ipse stans*, but P., 'and he stood.'

<sup>16</sup> Put furth his hand into sacrificedoing. <sup>17</sup> And he sacrificjt the gudeliie odour on to the hie prince. <sup>28</sup> And he rehersit his prayer, willand to schaw the vertu of God, <sup>24</sup> Quhilk has done with vs eftir his mercy: <sup>25</sup> That he geue to vs ioifulnes of hart, and pece to be made in our dais in Israel be dais euirlasting.

[xxii]

The lessoun on the xij day. Esaie lx cap°.

¶ Rise thou, Jerusalem, and be thou lichtnit; for thi lycht is cummin, and the glorie of the Lord is sprungin upon thee. <sup>2</sup> For lo! the mirknessis sal (a) keuir the erd, and myst sal keuir pepilis; bot the Lord sal rijse on thee, and his glorie salbe sene in thee. <sup>8</sup> And hethin men sal ga in thi licht, and kingis sal ga in the schynnyng of thi rijsing. <sup>4</sup> Raase thin een in cumpas and se: al

(a) After *sal*, *couir* deleted.

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xxi. 16. Put furth, &c.: *Porrexit manum suam in libatione*. Wy., 'he strazte out his hond in the sacrificyng of likoures'; P., 'And he dresside his hond in moiste sacrifice.' SM., combining and abbreviating this and the following verses, continues, *et libavit odorem divinum excelso principi*.

23. rehersit: *iteravit*.

24. Quhilk has done: so the Missals, omitting the greater part of the verse and reading *Qui fecit* for Vg. *et fecit*.

25. That he geue: Arb., West. read *ut det*; SM., Morton, L. 4, York, *Qui det*; Vg., R. 2, 98, Drummond have *Det*; Wy., P., '3yue he.'

xxii. In Die Epiphaniae. Lectio Esaiæ Prophetæ.

1. and be: so R. 3, but without authority for 'and.' sprungin: Wy., 'sprunge'; P., 'risun.' Vg., *orta*.

2. keuir the erd: Wy., 'coueren the erthe'; P., 'hile the erthe.' P. supplies '*schal hile*' the second time. Vg., SM., *et caligo populos*.

3. kingis sal ga: P. supplies '*schulen go*.'

4. in cumpas: *in circuitu*.

thir men ar gaderit togiddire, thai ar cummin to thee :  
thy sonnis sal cum fra fer, and thi douchtris sal rijse fra  
the side. <sup>5</sup> Than thou sal se, and sal flow, and thi hart  
sal wonndire and salbe alargeit, quhen the multitude of  
the see is conuertit to thee, the strenth of hethin is  
cummin to thee. <sup>6</sup> The flowing of camelis sal heele  
(or keuir) thee, the ledaris of dromedarijs of Madian,  
and of Effa; almen of Saba sal cum, bringand gold  
and incense, and telland loving to the Lord.

F. 226 r.

This sammin lessoun writtin befoire is red on the Sonnday  
within the octauis of Epiphanie.

[xxiii]

In the octauis the xij day a lessoun. Esaie xxv°.

☞ Lord, my God, I sal wirschip thee; I sal geue loving  
to thi name, quhilk dois merualous thingis. Thyn ald  
connsale, be it made trew. Lord, thin arme is passing  
hie. God of oostis, croun of hope, quhilk is cumpassit 5  
with glorie, the desert be it wele cherit; and the

xxii. 5. *sal flow*: *afflues*. *and thi hart*: so Wy., P., reading  
*et mirabitur* with St., Hent., cod. Amiat., and the Missals; but  
Vg. omits *et*. *hethin*: P., 'hethene men'; Wy., 'Jentiles.'

6. *The flowing*: *Inundatio*. *sal heele (or keuir)*: *operiet*;  
Wy., 'shal couere'; P., R. 3, 'schal hile.' *the ledaris of*  
*dromedarijs*: *dromedarii*; Wy., 'dromedaries'; P., R. 3, 'the  
lederis of dromedis.' *loving*: *laudem*.

The rubric is not in R. 3: in SM. it occurs under 'Dominica  
infra Octavas Epiphanie.'

xxiii. In Octavis Epiphaniae. Lectio Esaiæ Prophetæ.

R. 3, 'the pistle on vtas of twelthe day.' The lesson is a cento  
drawn from Isaiah xxv. 1; Psalm lxxxviii. 14; Isaiah xxviii. 5;  
xxxv. 1, 2, 10; li. 11; xli. 18; lii. 13; xii. 3-5: the translation  
is independent.

2. *I sal wirschip*: *honorificabo*. *loving*: *laudem*.

4. *passing hie*: *excelsum*.

5. *is cumpassit*: R. 3, 'is enuiround.' SM., York, *ornata est*.

6. *be it wele cherit*: so R. 3; *Exultet*.

wildirnes of Jordan, be thai wele cherit. And my  
 pepile sal se (a) the hiecht of the Lord and the  
 maiestee of God; and it salbe gaderit togiddir and  
 10 ransomit be God. And Sion sal cum with praising,  
 and with eurlasting glaidnes; vponn his hede praising  
 and glaid chere. And I sal opin fludis in montanis,  
 and I sal brest fontanis in the myddis of feldis. And  
 I sal yet in to erd thresting without watris; and my  
 15 child salbe vphieit. And he salbe liftit vp, and he  
 salbe full hie. Ye sal draw watris in ioy fra the  
 fontane of the saluatour, and ye sal say in that day,  
 Be ye aknawne to the Lord. And incall ye the name  
 of him; mak ye the virtuis of him knawne in pepiles.  
 20 Sing ye to the Lord, for he has done merualous  
 thingis. Schaw ye thir thingis in al erd (sais the  
 Lord almychtj).

(a) *se* written above *be* deleted.

xxiii. 7. *wildirnes*: *solitudines*.

8. *sal se*: *videbit*; R. 3 has 'schal be,' as originally in Nis.

10. *Sion sal cum*: so R. 3, but SM., York, and the Missa generally, *veniet in Sion*. *praising*: so R. 3. SM., York, *gaudio*; Morton, *gloria*; Arb., Rosslyn, West., *latitia*.

12. *glaid chere*: *exultatio*.

13. *I sal brest*: *dirumpam*.

14. *I sal yet in to*: R. 3, 'I schal ȝeten into.' SM., *infundam*; York, Rosslyn, *confundam*. *and my child*: *Ecce puer meus*.

16. *fra the fontane*: *de fontibus*; Wy., P., 'of the welles (wellis).'

18. *Be ye aknawne*: *Confitemini*; Wy., 'Knoulecheth'; P., 'Knouleche ȝe.'

19. *virtuis*: SM., *virtutes*; York, Rosslyn, with Vg., *ad-inventiones*.

## [xxiv]

The lessoun upon Assewednesday. Johelis ij°.

**¶** The Lord sais thir thingis: <sup>12</sup> Be ye conuertit to me in al your hart in fasting, and weping, and wailing. <sup>13</sup> And kerue ye your hartis, and nocht your claathis, and be ye conuertit to our Lord God; for he is benigne and merciful, pacient and of mekile mercy, and abidand (or forgevand) on malice. <sup>14</sup> Quha wate gif God be conuertit, and forgeue, and lefe blessing eftir him, sacrifice and moist sacrifice to our (a) Lord God? <sup>15</sup> Sing ye with trumpet in Sion, halow ye

(a) After *our, god* deleted.

xxiv. *feria Quarta in Capite Jejuni. Lectio Johelis Prophetarum.*

SM. begins *Hac dicit Dominus*, but Vg., *Nunc ergo dicit Dominus*.

12. and weping, and wailing: so Wy., P., R. 3, reading *et fletu et planctu*, as in SM., Arb., West., Corpus, Moz. Brev., and R. 2. Vg., *et in fletu, et in planctu*. Burne (f. 78), 'Nou thairfoir says the lord turne to me in all zour hairtis, in fasting, in weiping and murnyng.'

13. kerue: *scindite*. our Lord God: P., '3oure Lord God'; Wy., 'the Lord 3our God.' Vg., SM., *vestrum*, but Arb., *nostrum*. abidand (or forgevand): P., R. 3, 'abidyng, ether for3yuyng'; Wy., 'abydyng.' Vg., *præstabilis*; D., 'readie to be gracious.' Vv. 12, 13: Abp. Ham. (p. 218), 'Turne to me with al your hart, with fasting, greting and murnyng, and cut your hartis and not your clayis sais the Lord almychty.' J. Ham. (Fac. Traict., p. 277), 'Returne to me in al zour hart, in fasting, in weiping, in murnyng or deploring your sinnes, rent zour harts & not zour claithes.'

14. gif God be conuertit: so Wy., P., adding *Deus* with the Missals, St., and R. 2 to the Vg. *si convertatur*. moist sacrifice: *libamen*; Wy., 'offryng of fleetynge thingus.' to our Lord God: so P., reading *nostro* with Hent., S. Jerome, and the Missals, except Corpus, which has *libamen deo nostro* only. Wy., 'to the Lord 3our God,' with Vg., *Domino Deo vestro*.

fasting, and call ye cumpany. <sup>16</sup> Gader ye togiddir the pepile, halow ye the kirk, gader ye togiddir aldmén, gader ye togiddir lital childir, and souking the breestis; a spouse ga out of his bed, and a spouses of hir chalmir. <sup>17</sup> Preestis, the mynistris of the Lord, sal wepe betuix the porche and the altare, and sal say, Lord, spare thou, spare thi pepile; and geue thou nocht thin heretage into confusioun, that nationnis be lordis of thame. Quhy say thai amang pepilis, Quhare is the God of thame? <sup>18</sup> The Lord luvit jalouslie his land, and sparit his pepile. <sup>19</sup> And the Lord ansuerd and said to his pepile, Lo! I sal send to you quhete, and wyne, and oile, and ye salbe fillit with tha; and I sal na mare geue you confusioun amang hethinmen (sais the Lord almychtj).

F. 226 v.

[xxv]

The lessoun on Thurisday nixt eftire Asse Wednesday. Esaie the xxxviij chapter.

¶ In tha dais Ezechie was seek till to the dede, and Esaie the prophet, the sonn of Amos, entrit to him, and said to him, The Lord sais thir thingis, Dispone to thin hous, for thou sal dee, and thou sal nocht leeue. <sup>2</sup> And Ezechie turnit his face to the wall, and

xxiv. 15. *company*: *coetum*. D., 'cal an assemblée.'

16. *spouses*: *sponsa*; Wy., 'wif.'

17. *confusioun*: P., 'schenscipe,' and similarly Wy., R. 3. Vg., *opprobrium*.

18. *luvit jalouslie*: *Zelatus est*. Wy., 'louede.'

19. *with tha*: so P., R. 3; *eis*, but Wy., 'in hem,' reading *in eis* with SM., Arb., West., Corpus Miss. Cod. Tolet. has *in eo*; cod. Amiat., R. 2, *eo*; S. Jerome, *ex eis*. (*sals*, &c.: SM. adds *dicit Dominus omnipotens*.)

xxv. *Feria Quinta Post Cineres. Lectio Esaiæ Prophetæ.*

1. *In tha dais*: Vg., *In diebus illis*. *Dispone to thin hous*: Wy., 'Dispose to thin house'; P., R. 3, 'Dispose thi hous.' Vg., SM., *Dispone domui tuæ*.

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prayit the Lord, and said, <sup>3</sup> Lord, I beseke, haue thou mynde, I beseke, how I yede befor thee in treuth and in perfijt hart, and I did that that was gude befor thin een. And Ezechie wepit with gret weping. <sup>4</sup> And the word of the Lord was made to Esaie, and said, <sup>5</sup> Ga thou and say to Ezechie, The Lord God of Daud thi fader sais thir thingis, I haue herd thi prayer, and I saw thi teris, and lo! I sal eke on thi dais xv yeris; <sup>6</sup> And I sal deliuer thee and this citee fra the hand of the king of Assiriennis, and I sal defend it (sais the Lord almychtj).

[xxvi]

The nixt Friday lessoun estir. Esaie lvij c.

¶ The Lord God sais thir thingis :) Cri thou, cesse thou nocht, as a trumpet vphie thi voce, and schaw thou to my pepile thar gret trespassis, and to the hous of Jacob thar synnis. <sup>2</sup> For thai seke me fra day into day, and thai will to know my wayis, as a folk

xxv. 2. **prayit the Lord**: so P., R. 3, but Vg., SM., West., Arb., R. 2 have *oravit ad Dominum*. Wy., 'honoured the Lord.' But in the parallel passage, 2 (4) Kings xx. 2, Vg. has *oravit Dominum*.

3. **Lord, I beseke**: *Obsecro, Domine*. Wy., 'I ynwardli preje.' **haue thou mynde, I beseke**: *memento quasso*. **befoir thin een**: so P., R. 3. Vg., SM., *in oculis tuis*; Wy., 'in thin ejen.' In 2 Kings Vg. has *coram te*.

5. **and lo!** so R. 3, but Wy., P., 'Lo!' with SM., Arb., West., R. 2, *ecce*. In 2 Kings Vg. has *et ecce*. **I sal eke**: P., R. 3, 'Y schal adde'; *adjiciam*; Wy., 'I shal ley to.'

6. **this citee**: *civitatem istam*. (sais, &c.: SM. adds *dicat Dominus omnipotens*.)

xxvi. **Feria Sexta In Capite Jejuniil. Lectio Esalae Prophetæ.**

SM. prefaces *Hæc dicat Dominus Deus*.

1. **vphie**: P., 'enhaunse'; Wy., 'enhaunce'; *exalta*. **schaw**: *annuncia*; Wy., 'tel out.' **gret trespassis**: *scelera*; Wy., 'hidous giltes.'

that has done richtuisnes, and that has nocht forsakin the dome of thar God; thai pray me domes of richtuisnes, and will nere to God. <sup>8</sup> Quhy fastit we, and thou beheld nocht: we mekit our saulis, and thou knew nocht? Lo! your will is fundin in the day of your fasting, and ye ask al your dettours. <sup>4</sup> Lo! ye fast to flytingis and stryvingis, and strikis with the neef wickitlie. Will ye nocht fast as till to this day, that your cry be herd on hie. <sup>5</sup> Quhethir sic is the fasting quhilk I chesit: a man to torment his saule be day? quhethir to bind his hede as a circile, and to mak reddy a sack and asse? quhethir gif thou sal call this a fasting, and a day acceptable to the Lord? <sup>6</sup> Quhethir this is nocht mare the fasting quhilk I chesit? vnbind thou the bindingis F. 227 r. togiddir of vnpitee (or crueltee), relax thou birthingis pressand down, delyuir thou thame fre that ar brokin, and brek thou ilk birthing. <sup>7</sup> Brek thi brede to ane hungri man, and bring into thin hous mystirfull men and herbriles: quhen thou seis a nakitman,

xxvi. 2. domes: *judicia*. and will nere: P., 'and wolen neiȝ'; Wy., 'and neȝhen . . . thei wiln.' Vg., *appropinquare volunt*. SM., West, Arb., with St., add *et*, and Arb. reads *nolunt*.

3. ye ask: *repetitis*; Wy., 'ȝee pleten.' D., 'you exact of al your detters.'

4. to flytingis and stryvingis: P., 'to chidyngis and stryuyngis'; Wy., 'to ples and to striues.' Vg., *ad lites et contentiones*; D., 'to debates and contentions.' strikis with the neef: Wy., P., 'smyten with the fist.'

5. be day: *per diem*. to bind: *contorquere*; Wy., 'to binde togidere.' D., 'to winde his head about like a circle.' to mak reddy, &c.: *saccum et cinerem sternere*; Wy., 'sac and asken to araȝen.' thou sal call: so P., R. 3, reading *vocabis*, as in Vg., R. 2, Arb., West., Moz. Brev.; but Wy., 'I clepede,' translating *vocavi*, as in St., SM.

6. bindingis, &c.: *colligationes impietatis*. birthingis pressand down: *fasciculos deprimentes*; Wy., 'bundeles down berende.' D., 'the bundels that ouerlode.'

7. mystirfull men and herbriles: *egenos vagosque*; P., 'nedi men and herborles.'



keur thou him, and despise nocht thi flesch (that is bruthir or sistir). <sup>8</sup> Than thi licht sal brek out as the mornynge, and thi hele sal rijse full sone, and thi richtuines sal ga befoire thi face, and the glorie of the Lord sal gader thee. <sup>9</sup> Than thou sal call to help, and the Lord sal here; thou sal cry, and he sal say, Lo! I am present; for I am merciful, thi Lord God.

[xxvii]

The nixt Satirday lessoun. Esaie lvij c.

**D** The Lord God sais thir thingis :) <sup>9</sup> Gif thou takis away a chenye fra the myddis of thee, and ceessis to hald furth the fingir, and to speke that that proffittis nocht. <sup>10</sup> Quhen thou scheddis out thi saule to ane hungri-man, and fillis a saule tormentit, thi licht sal rijse in mirknessis, and thi mirknessis salbe as mydday. <sup>11</sup> And the Lord thi God sal geue rest to thee, and sal fill thi saule with schynynge, and sal delyur thi baanis, and thou salbe as a watry gardynne, and as a well of watris quhais watris sal nocht failye. <sup>12</sup> And the forsakin thingis of warldis salbe biggit in thee; and thou sal raase the foundementis of generatioun and generatioun; and thou

xxvi. 7. *keur*: Wy., 'couere'; P., 'hile.' *flesch*: the gloss is in R. 3 and many MSS. of P.

8. *mornynge*: *mane*. P., 'morewtid'; Wy., 'morutid.' *full sone*: *citius*; Wy., 'sunnere.'

9. *for I am merciful, thi Lord God*: so Wy., P., translating *quia misericors sum Dominus Deus tuus*, as in SM., Arb., West. Not in Vg.

xxvii. *Sabbato Post Cineres. Lectio Esaiæ Prophetæ.*

A continuation of the preceding. SM. prefaces *Hæc dicit Dominus*.

10. *scheddis*: P., 'schedist'; Wy., 'shalt heelden'; *effuderis*. *mirknessis*: P., 'derknessis,' in both cases.

11. *schynynge*: *splendoribus*. *watry*: *irriguus*.

12. *the forsakin, &c.*: *deserta sæculorum*.

salbe callit a biggar of heggis, turnyng away the roddis of wickitnes. <sup>13</sup> Gif thou turnis away thi fute fra the saboth, to do thi will in my haly day, and callis the saboth delicate, and haly, the glorious of the Lord, and glorifys him, quhill thou dois nocht thi wayis, and thi will is nocht fundin, that thou spek a word: <sup>14</sup> Than thou sal delite on the Lord, and I sal raase thee on the hienes of erd, and I sal fede thee with the heretage of Jacob thi fader. Forquhy the mouth of the Lord spak.

[xxviii]

The lessoun on the first Monunday of Lentin.

Ezechielis 34.

☞ <sup>11</sup> The Lord God sais thir thingis: Lo! I my self sall seke my schepe, and I sal visite thame. <sup>12</sup> As a schepherd visitis his flok, in the day quhen he is in the myddis of his schepe scaterit, sa I sal visite my schepe, and I sall delyuir thame fra all places in quhilk thai war scaterit in the day of cloud and of mirknes. <sup>13</sup> And I sal lede thame out of pepilis, and I sal gader thame fra landis, and I sal bring thame

xxvii. 12. *biggar*: P., 'bildere.' *turnyng away*, &c.: translating *avertens semitas iniquitatis*, as in West.; but Wy., P., R. 3, 'turnyng awei the pathis of wickidnessis,' with SM., Arb., the Gloss, *avertens semitas iniquitatum*. Vg., cod. Amiat., R. 2 have *avertens semitas in quietem*; cod. Tolet., *avertens semitam in aquitatem*; S. Jerome, *et semitas in medio quiescere facies*.

13. *Gif thou turnis away*: *Si averteris*. and *callis*: *et vocaveris*. *delicate*: *delicatum*; AV., 'a delight.' and *glorifys*: *et glorificaveris*.

14. *hienes*: *altitudines*; Wy., 'heigtus.'

xxviii. *feria Secunda Post Invocavit. Epistola. Lectio Ezechielis Prophetæ.*

11. *The Lord God*, &c.: Vg., *Quia hæc dicit Dominus Deus*. SM. omits *Quia*. *sall seke*: *requiram*; Wy., 'shal azein seeke,' and so in ver. 16.

**P. may r.** into thar land; and I sal fede thame in the hillis of Israel, and in rineris, and in al setis of erd. <sup>14</sup> I sal feed thame in maast plenteous pasturis, and the lesues of thame salbe in the hic hillis of Israel: thare thai sal rest in grene herbis, and in fat lesuis thai salbe fedde on the hillis of Israel. <sup>15</sup> I sal feed my schepe, and I sal mak thame to ly, sais the Lord God. <sup>16</sup> I sal seke that that perysit, and I sal bring agane that that was castin away; and I sal bind that that was brokin, and I sal mak sad that that was seke, and I sal kepe that that is fat and stark; and I sal feed thame in dome and richtuisnes (sais the Lord almychtj).

[xxix]

The Wednesday lessoun. Esaie lv capitulo.

☞ In tha dais Esaie the prophet spak, saying:) <sup>6</sup> Seke ye the Lord quhill he may be fundin, call ye him to help quhile he is nere. <sup>7</sup> Ane vnfaithfulman forsake his way, and a wickitman forsake his thoughtis, and turn he agane to the Lord, and he sal haue mercy

xxviii. 13. **and in rineris**: R. 3, '& ryuers'; P., 'in ryueris'; Wy., 'in strondis.' Vg., SM., *in rivis*.

14. **lesues**: Wy., P., R. 3, 'lesewis'; *pascua*.

15. **to ly**: P., 'to ligge'; Wy., 'for to reste'; *accubare*.

16. **I sal mak sad**: *consolidato*; Wy., 'I shal coumforte.' **in dome and richtuisnes**: so R. 3, reading *in iudicio et justitia*, with SM., Arb., West.; but Wy., 'in dome,' P., 'in doom,' omitting *et justitia* as in Vg. SM. concludes, *dicit Dominus omnipotens*.

xxix. **Feria Tertia Post Invocavit. Lectio Esaiæ Prophetæ.**

The title in R. 3 is, 'on tewisdai in the firste woke of lente'; Nisbet's 'Wednesday' is a mistake.

**In tha dais**, &c.: SM. prefaces *In diebus illis, Locutus est Esaias propheta, dicens*.

6. **call ye him to help**: *invoke eum*. Wy., 'inwardli clepeth hym.'

7. **Ane vnfaithfulman**: *impius*. **forsake his thoughtis**: *cogitationes suas*; P. supplies 'forsake.'

on him, and to our God; for he is mekile to forgeue.  
<sup>8</sup> Forquhy my thoughtis ar nocht your thoughtis, and  
 my wayis ar nocht your wayis, sais the Lord. <sup>9</sup> For  
 as heuenis ar raasit fra erd, sa my wayis ar raasit  
 fra your wayis, and my thoughtis fra your thoughtis.  
<sup>10</sup> And as rayn and snaw cummis doun fra heuen, and  
 turnis na mare agane thiddir, bot it fillis the erd,  
 and bescheddis it, and makis it to burioun, and gevis  
 seed to him that sawis, and brede to him that etis,  
<sup>11</sup> Sa salbe my word that sal ga out of my mouth: it  
 sal nocht turn agane to me void, bot it sal do quhat  
 euir thingis I wald, and it sal haue prosperitee in  
 thir thingis to quhilkis I send it (sais the Lord  
 almychtj).

[xxx]

The Wednesday lessoun. Exody xxiiij capitulo.

☞ In tha dais <sup>12</sup> The Lord said to Moyses: Ascend thou  
 to me into the hill, and be thou thare; and I sal

xxix. 7. **mekile**: Wy., P., 'myche'; R. 3, 'moche'; *multus*.  
 D., 'bountiful.'

8. **ar**: P. in both places supplies 'ben.'

10. **as**: *quomodo*; Wy., 'what maner.' **fillis**: *inebriat*;  
 Wy., 'drunkneth'; D., 'inebriateth.' The Corpus Miss. has  
*imbriat*. **bescheddis**: P., R. 3, 'bischedith'; Wy., 'heeldith in  
 to.' Vg., *infundit*; D., 'watereth.' **to burioun**: *germinare*.

11. **send**: *missi*; P., 'sente'; Wy., 'sende.' SM. concludes,  
*ait Dominus omnipotens*. Vv. 10, 11: Gau (p. 57), 'as ye rayne  
 and snaw fallis dune fra ye heuine and passis noth wp agane bot  
 waters ye zeird and makis it frwitful and giffis seid to thayme yat  
 sawis, and breid to thayme quhilk etis, sua sal ye vord quhilk passis  
 of my mwth . . . noth cum agane to me without frwit bot it sal  
 dw al yat I wil and sal prosper in al thingis to ye quhilk I send it.'

xxx. **Feria Quarta Quatuor Temporum Quadragesimae.**  
**Lectio Libri Exodi.**

In tha dais: SM. prefaces *In diebus illis*.

12. The Lord said: Vg., *Dixit autem Dominus*; P., 'For-  
 sothe the Lord seide,' but SM., Arb., West. omit *autem*.  
**Ascend**: P., 'Stie'; Wy., 'Stye.'

geue to thee tabilis of staan, and the law, and commandmentis quhilk I haue writtin, that thou teche the childir of Israel. <sup>13</sup> Moyses, and Josue his mynister raase; and Moyses yede vp into the hill of God, <sup>14</sup> And said to eldermen, Abide ye here till we turn agane to you. Ye haue Aaron and Vr with you: gif ony thing of questioun (a) is made, ye sal tell to thame. <sup>15</sup> And quhen Moyses had gaan vp, a cloud keuirit the hill. <sup>16</sup> And the glorie of the Lord duelt on Synay, and keuirit it with a cloude vi dais; forsuthe in the vij day the Lord callit him fra the myddis of the cloude. <sup>17</sup> Forsuthe the liknes of the glorie of the Lord was as fire birnyng on the top of the hill, in the sicht of the sonnis of Israel. <sup>18</sup> And Moyses entrit into the myddis of the cloude, and ascendit into the hill: and he was thar xl dais and xl nychtis.

(a) In MS. *questiounis* with *is* deleted.

xxx. 12. **the childir of Israel**: so P., reading as in St., R., SM., Arb., West., *filios Israel*. Five MSS. of Vercellone have the same reading; he quotes a *Correctorium* of the xivth century, 'In ecclesia dicitur ad Missam, *doccas filios Israel*, ut sit ornata sententia.' R. 3 has, 'the children of Jerusalem.' Vg., R. 2, Brev. Moz., read *eos*; Wy., 'hem.'

13. **yede vp**: *ascendens*.

14. **Vr**: so R. 3, but Wy., P., with Vg., *Hur*. **is made**: so P., R. 3, for *natum fuerit*; Wy., 'were sprongun.'

15. **had gaan vp**: P., 'hadde stied,' but one MS., 'gon vp.' **keuirit**: P., 'hillide'; Wy., 'couerde.'

16. **keuirit**: P., 'kyueride'; Wy., 'couerde.' **the Lord**: so Wy., P., R. 3, adding *Dominus* with St., cod. Amiat. and some late MSS., SM., Arb., West., S. Ambrose. Not in Vg., R., R. 2.

17. **top**: Wy., P., R. 3, 'cop'; *verticem*.

[xxx]

Vponne the sammin day ane vthir lessoun, of the  
iij Buke of Kingis, 19<sup>o</sup> capitulo.

In tha dais <sup>3</sup> Helie com into Bersabe of Juda; and F. 228 r.  
he left thar his child, <sup>4</sup> And yede into desert the way  
of aan day. And quhen he com and sat vndir a  
juniper tre, he askit to his saule that he suld de,  
and he said, Lord, it sufficis to me, tak my saule;  
for I am nocht bettir than my fadris. <sup>5</sup> And he kest  
furth him self, and slepit vndir the schadou of the  
juniper tre. And lo! the angel of the Lord tuichet  
him, and said to him, Rijse thou, and ete. <sup>6</sup> And he  
beheld, and lo! at his hede (was) brede bakin vndir  
assis, and a veschel of watire: tharfor he ete and  
drank, and slepit agane. <sup>7</sup> And the angel of the Lord  
turnit agane the secund tyme, and tuichet him, and  
said to him, Rijse thou, and ete; for a gret way  
is to thee. <sup>8</sup> And quhen he had risen, he ete and  
drank, and he yede in the strenth of that mete xl  
dais and xl nychtis till to Oreb, the hill of God.

xxx. *Lectio Libri Regum.*

In tha dais: SM. prefaces *In diebus illis*.

3. left: *dimisit*.

4. juniper tre: *juniperum*; Wy., 'an yue tree.'

5. he kest furth: *Projecit*; Wy., 'threwe hym self doun.'  
vndir: so R. 3, reading *sub* as in Martianay, cod. Cassin. 1, MS.  
Payne, and others; but Vg., R., R. 2, SM., Arb., West. have *in*,  
and so Wy., P.

6. And he beheld: SM., Arb., West., R. add *Et*, but Vg.,  
R. 2 have only *Respexit*, and so Wy., P. translate. bakin vndir  
assis: *subcinericius*.

7. and said: P., 'and the aungel seide,' but one MS., 'and he  
seide.' Vg., SM., *et dixit*. is to thee: so P., R. 3. Vg., *tibi  
restat*; Wy., 'fallith to thee.'

[xxxii]

Vponn Thurisday a lessoun. Ezechielis xviiij<sup>o</sup>  
capitulo.

**A** In tha dais) The word of the Lord was made to me, and he said, <sup>2</sup> Quhat is it, that ye turn a parabile amang you into this prouerb in the land of Israel, and sais, Fadrís etis a bittir grape, and the teeth of sonnis ar ane egge (or astonysit)? <sup>3</sup> I leeué, sais the Lord God, this parabile sa[l] na mare be into a prouerbe to you in Israel. <sup>4</sup> Lo! al saulis ar myn; as the saule of the fader, sa and the saule of the sonn is myn: that ilk saule that dois synn sal dee. <sup>5</sup> And gif a man is iust, and dois dome and richtuisnes, <sup>6</sup> He etis nocht in hillis, and raasis nocht his een to the idolis of the hous of Israel, and defoulis nocht the wijf of his nechbour, and neris nocht to a woman defoulit with vnclene blude, <sup>7</sup> And makis nocht a man sary; he yeldis the wed to the dettour, rautis naething be violence; he gevis his brede to the hungry, and keuiris the nakitman with a clathe, <sup>8</sup> And lennis nocht to ockir, and takis nocht mare; turnis away his hand fra wickitnes, and makis trew dome betuix man and

xxxii. *Feria Quinta Post Invocavit. Epistola. Lectio Ezechielis Prophetæ.*

In tha dais): SM. prefaces *In diebus illis.*

2. etis: Wy., P., 'eeten'; *comederunt.* ar ane egge (or astonysit): so P., R. 3, 'ben an egge, *ether astonyed*'; but Wy., 'wexen on egge'; *obstupescunt.*

3. sa[l] na mare be: *si erit ultra.*

4. that ilk saule, &c.: *anima, quæ peccaverit, ipsa morietur*; Wy., 'The soule that shal synne, the ilk shal dig.'

5. gif a man is: *vir si fuerit*, and similarly throughout vv. 5-10, 14, 17, P. translates the future perfects after *si* by presents.

7. makis . . . sary: *contristaverit.* wed: *pignus.* keuiris: P., 'hilih'; Wy., 'shal hille.'

8. ockir: Wy., P., 'vsure.'

man; <sup>9</sup> And gais in my comandmentis, and kepis my domes, that he do treuth: this is a iustman, he sal leef in lijf, sais the Lord God. <sup>10</sup> That gif he generis a sonn, a thief schedding out blude, and dois aan of thir thingis, <sup>11</sup> And suthlie nocht doand al thir thingis, <sup>12</sup> Quhethir he sall leue? Quhen he has done al thir abhominable thingis, he sal de be dede; his blude salbe in him. <sup>13</sup> That gif he generis a sonn, quhilk seis al the synnis of his fader quhilk he did, and dredis and dois naan like tha, <sup>14</sup> And dois my domes, and gais in my biddingis, this sonn sal nocht de in the wickitnes of his fader, bot he sal leue in lijf. <sup>15</sup> For his fader mad fals challenge, F. 228 v. and did violence to his bruther, and wroucht euile in the myddis of his pepile, lo! he is dede in his wickitnes. <sup>16</sup> And ye say, Quhy beris nocht the sonn the wickitnes of the fader? That is to say, for the sonn wroucht dome and richtfulnes, he kepit al my comandmentis and did thame, he sal leue in lijf (sais the Lord almychtj).

xxxii. 9. **And gais**: R. 3 omits, but Wy., P. agree with Nis., adding *Et* with St., SM. Vg., R. 2, *In preceptis meis ambulaverit*, and so Arb., West., Moz. Brev.

10. **That gif**: *Quod si*.

11. **And suthlie**, &c.: *Et hac quidem omnia non facientem*. Here SM. omits the rest of ver. 11, ver. 12, and the beginning of ver. 13, as afterwards 15, 16, and a part of 17, being a repetition of vv. 6-8.

13. **Quhethir he sall leue?** *Numquid vivet?* Vg. adds *non vivet*, which is also in 98, L. 4, Morton, and translated by Wy., P. But SM., Arb., West. omit.

14. **and dredis**: so R. 3, but Vg., SM., *timuerit* only.

17. **And dois**, &c.: Vg., with R. 2, SM., Arb., West., has *iudicia mea fecerit*, but St. adds *Et*. **and gais**: St., SM., Arb., West. again add *et*, not in Vg.

18. **For**: *quia*; Arb., SM. have *qui*, but three editions of the latter *quia*, as in Vg. **mad fals challenge**: P., 'made fals caleng'; *calumniatus est*. D., 'he did calumniate.'

19. **beris**: Wy., P., 'berith.' Vg., *portavit*; St., Hent., Sixt., R. 2, SM., Arb., *portabit*. **That is to say**: *Videlicet*; D., 'Verely.' (sais, &c.: SM. adds *ait Dominus omnipotens*).



[xxxiii]

## The Friday lessoun. Ezechielis xvij capitulo.

The Lord God sais (a) thir thingis :) <sup>20</sup> The saule that dois syn, sal dee. The sonn sal nocht bere the wickitnes of the fader, and the fader sal nocht bere the wickitnes of the sonn: the richtfulnes of a iustman sal be on him, and the wickitnes of a wickitman sal be on him. <sup>21</sup> Forsuthe gif a wickitman dois penance of all his synnis quhilk he wroucht, and kepis al my biddingis, and dois dome and richtfulnes, he sal leue be lijf, and sal nocht dee. <sup>22</sup> I sal nocht haue mynd of al his wickitnesis quhilk he wrocht: in his richtuisnes quhilk he wrocht he sal leue. <sup>23</sup> Quhethir the dede of the wickitman is of my will, sais the Lord, and nocht that he be conuertit fra his wayis, and leue? <sup>24</sup> Forsuthe gif a iustman turnis away him self fra his richtfulnes, and dois wickitnes be all his abhominatiounis quhilk a wickitman is wonnt to wirk, quhethir he sal leue? All his richtuisnessis quhilk he did sal nocht be had (b) in mynd: in his

(a) *sais* written twice in MS.(b) *hadd* in MS., with the second *d* deleted.xxxiii. *Feria Sexta Quatuor Temporum Quadragesimae. Lectio Ezechielis Prophetæ.*The Lord, &c.: SM. prefaces *Hæc dicit Dominus Deus.*

20. **The saule that dois syn, sal dee:** P., 'Thilke soule that doith synne, schal die.' Vg., *Anima, quæ peccaverit, ipsa morietur*; Wy., 'The soule that shal synne, the ilke shal die.' Abp. Ham. (p. 186), 'The saule that synnis the same sall dee': *id.* (p. 266), 'The saule that synnis, the same sal dee.'

21. **biddingis:** Wy., P., 'heestis'; *præcepta*.

22. **in his richtuisnes, &c.:** so Wy., R. 3, but P., 'he schal lyue in his riȝtfulnesse which he wrouȝte.' Vv. 21, 22: Gau (p. 63), 'quhen ane sinner twrnis hime fra al his sinnis quhilk he hes dune, and kepis al my commandis thane I wil ramember na mair of his sinnis, quhilk he hes dune.'

trespassing be quhilk he trespassit, and in his synn quhilk he synnit, he sal dee in tha. <sup>25</sup> And ye said, The way of the Lord is nocht euen. Tharfor, the hous of Israel, here ye, Quhethir my way is nocht euen, and nocht mare your wayis ar schrewit? <sup>26</sup> For quhen a richtfulman turnis away him self fra his richtfulnes, and dois wickitnes, he sal dee in it: he sal de in the vnrichtfulnes quhilk he wroucht. <sup>27</sup> And quhen a wickit man turnis away him self fra his wickitnes quhilk he wrocht, and dois dome and richtfulnes, he sal quickin his saule. <sup>28</sup> For he behaldand, and turnand away him self fra al his wickitnes quhilk he wrocht, sal leue in lijf, and sal nocht dee (sais the Lord almychty).

[xxxiv]

The Saterdag lessoun. Deutronomij xxvj°.

☞ In tha dais Moyses spak to the Lord, and said :) <sup>15</sup> Behald thou fra thi sanctuarj, fra the hie duelling

xxxiii. 24. quhilk he synnit: so P., R. 3, with Vg., SM., Arb., West., *quod peccavit*; but Wy., 'in which he synnede,' reading *quibus peccavit* with the Old Latin, Fulgentius, and Sedulius.

25. schrewit: *prave*.

26. in it: so P., R. 3, reading *in ea* with Arb., West. The Old Latin has *in eo delicto*; Fulg., *in suo delicto*. Vg., SM., *in eis*; Wy., 'in hem.'

27. And quhen, &c.: J. Ham. (Cath. Traict., sig. S, v. v.), 'quhen a synner turnis him from his iniquitie, & dois iustice and iugement.'

28. behaldand: *Considerans*. (sais, &c.: SM. adds *dicit Dominus omnipotens*.)

xxxiv. *Sabbato Quatuor Temporum Quadragesimae. Lectio Libri Deuteronomii.*

In tha dais, &c.: SM. prefaces *In diebus illis, Locutus est Moyses ad Dominum, dicens*.

15. sanctuarj: P., 'seyntuarie'; Wy., 'sanctuary.' fra the hie: so Wy., P., reading *de excelso* with codd. Amiat., Cassin., Vallicell., Cavens.; but Vg., R., R. 2, SM., Arb., West. have *et de excelso*, and 98, *et excelso*.

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place of heuen, and blesse thou thi pepile Israel, and the land quhillk thou has gevin to vs, as thou has suorn to our fadris, the land flowing with milk and hony. Here thou Israel. <sup>16</sup> This day thy Lord God comandit to thee that thou do thir comandmentis and domes, that thou kepe and fulfill of al thin hart, and of al thi saule. <sup>17</sup> Thou has chosen the Lord this day, that he be God to thee, and thou ga in his wayis, and that thou kepe his cerymonijs and biddingis and domes, and obey to his comandmentis. <sup>18</sup> Lo! the Lord(a) chesit thee this day, that thou be a speciale pepile to him, as he spak to thee, and that thou kepe al his comandmentis; <sup>19</sup> And he sal mak thee hieare than al folkis quhilk he made, into his name, loving, and glorie, that thou be ane haly pepile of thi Lord God, as he spak to thee.

(a) After *Lord*, of deleted.

xxxiv. 15. *Here thou Israel*: SM., Arb., West., with cod. Cassin. 1, add *Audi Israel*; not in Vg., Wy., or P.

16. *that thou kepe*: so Wy., P., R. 3, reading *ut custodias*, as in St., Hent., Sixt., codd. Cassin., Vallicell., many late MSS., and most early editions. But Clem. has *et*, with codd. Amiat., Ottobon., Tolet., SM., Arb., and West.

17. *and that thou kepe*: P., R. 3, 'and thou kepe,' but two MSS. have 'and that thou kepe.' St., Hent., Sixt. again read *ut custodias*, and so SM.; Clem., with cod. Tolet., R., R. 2, Arb., West., 98, *et*. *to his comandmentis*: so R. 3, but Vg., SM., *ejus imperio*; P., 'to his comaundement'; Wy., 'to his maundement.'

18. *Lo!* so Wy., P., R. 3, reading *En* with St., Hent., Sixt., codd. Tolet., Cassin., Vallicell., Ottobon., SM. But Clem., *Et*, with cod. Amiat., R., Arb., West., 98. R. 2 has *Sed et Dominus. speciale: peculiaris*.

19. *he sal mak*: so Wy., P., R. 3, reading *faciet* with St., Hent., Sixt., V., and most of the older editions. Clem., with SM., Arb., West., has *faciat*. *into his name, loving, and glorie*: R. 2 has *in nomen & laudem & gloriam suam*; but Vg., SM., R., *in laudem, et nomen et gloriam suam*, which Wy., P., R. 3 translate. *to thee*: so P., R. 3, adding *tibi*, as in SM., Arb., West., and some late MSS.; but Wy., 'as he hath spokun,' with Vg., R., R. 2.

[xxxv]

The ij lessoun the sammin day. Deutro. xi°.

In tha dais Moyses spak to the sonnis of Israel:)  
 22 Gif ye kepe the comandmentis quhilk I comand to  
 you, and ye do tha, that ye luf your Lord God, and  
 ga in al his wayis, and adherde to him, 23 The Lord  
 sal destroy al thir hethin men befoire your face, and  
 ye sal weeld tha folkis that ar gretare and starkar  
 than ye. 24 Ilk place quhilk your fute sal tred salbe  
 youris: fra the desert, and fra the Liban, and fra  
 the gret flude Eufrates till to the west sea salbe  
 your terminis. 25 Naan sal stand aganes you: your Lord  
 God sal geue your outward drede, and your inward  
 drede on ilk land quhilk ye sall tred, as he spak  
 to yow (sais our God).

xxxv. *Lectio Libri Deuteronomii.*

In tha dais, &c.: SM. prefaces *In diebus illis, Dixit Moyses filiis Israel.*

22. Gif ye kepe: so R. 3. Vg., *Si enim custodieritis*; P., 'For if 3e kepen.' The Missals omit *enim*. and adherde: *adherentes*; P., 'and cleue'; Wy., 'drawyng.'

23. sal destroy: so P., R. 3, translating *disperdet*, as read by Vg., SM., Arb., West., R. 2. R. has *disperdat*. Wy., 'shal scater,' apparently reading *disperget*, without authority.

24. and fra the gret flude: so P., R. 3, translating *et a flumine magno*, as in cod. Cassin. 2. Wy., 'and the greet flood,' reading *et flumine magno*, as in St., SM., Arb., codd. Cassin., Vallicell., Cavens. West. has *et fluuiio magno*. Vg., R., R. 2 omit *et*.

25. your outward drede, and your inward drede: so P., R. 3. Vg., *terrorem vestrum et formidinem*. (sais our God): so R. 3, but SM., Arb., West. add *Dominus Deus vester*.

[xxxvi]

The iij lessoun on the sammin day. The  
ii. Machabeus i°.

In tha dais the preestis made thar prayer quhile  
thai offrit for the pepile of Israel, Jonatha begynnyng,  
and that vthir ansuering, and saying:) <sup>2</sup> God do wele  
to you, and haue mynd of his testament that he spak  
to Abraham, Isaac, and Jacob, his trew seruandis;  
<sup>3</sup> And gif hart to you all, that ye wirschip him, and  
do the will of him with gret hart and wilfull inwitt.  
<sup>4</sup> The Lord opin your hart in his law, and in his  
comandmentis, and mak he pece. <sup>5</sup> Here he gra-  
ciouslie your prayeris, and be reconnsalit to you,  
nouthir forsake he yow in euile tyme (the Lord  
our God).

[xxxvii]

The iiij lesson on the sammin day.  
Ecclesiastici xxxvi° c°.

God of al thingis, haue mercy on vs, and behald  
thou vs, and schaw thou to vs the licht of thi  
merciful doingis. <sup>2</sup> And send thi drede on hethin

F. 229 v.

xxxvi. *Lectio Libri Machabaeorum.*

Apparently from Wy., but the versions differ little.

In tha dais, &c.: the Sarum introduction is adapted from  
ver. 23; it is, *In diebus illis, Orationem faciebant sacerdotes dum  
offerrent sacrificium pro populo Israel, Jonatha inchoante, ceteris  
autem respondentibus et dicentibus.*

3. wilfull inwitt: so Wy., R. 3; *animo volenti*. P., 'wilful  
soule.'

4. The Lord opin: so R. 3, translating *Dominus*, as added in  
SM., West., R. 2. Vg., R., Arb., *Adaperiat* only, and so Wy., P.  
*comandmentis*: Wy., P., 'heestis.'

5. Here he graciously: *Exaudiat*. (the Lord, &c.: SM.  
concludes with *Dominus Deus noster*.)

xxxvii. *Lectio Libri Sapientiae.*1. merciful doingis: *miserationum*.

men, that soucht nocht thee, that thai know that na God is bot thou, that thai tell out thi gret deedis. <sup>3</sup> Raase thin hand on hethinmen alienis, that thai se thi power. <sup>4</sup> For as thou was hallowit in vs in the sicht of thame, sa in our sicht thou salbe magnifijt in thame, <sup>5</sup> That thai know thee, as alsa we haue knowne, that naan vthir is God outtak thee, Lord. <sup>6</sup> Mak thou (a) new signes, and change thow merualis. <sup>7</sup> Glorifie the hand and the richt arme. <sup>8</sup> Raase thou strang vengeance, and sched out jre. <sup>9</sup> Tak away the aduersarie, and turment the ennimy. <sup>10</sup> Haast thou the tyme, and haue thou mynd on the end, that thai tell out thi merualis, Lord our God.

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The v lessoun on the samin day. Daniele iij. c°.

(Ane angel of the Lord, &c. And is in Ymbren Setterday before Cristinmesse.)

(a) *thou* added above.

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xxxvii. 2. that thai tell out: so Wy., P., R. 3, translating *ut enarrent*, as in St., Hent., R. 2, SM., Arb. L. 4, West. have *vt enarrant*. Sixt., Clem. read *et enarrent*.

5. outtak thee: *præter te*.

6. Mak thou new signes: *Innova signa*; Wy., 'Ennewe thou signes.' D., 'Renewe signes.'

8. strang vengeance: so P., R. 3. Vg., *furorem*; Wy., 'wodnesse.'

9. Tak away: so P., R. 3, translating *Tolle*, as in Vg., but Wy., 'enhance'; *Extolle*, as in St., Hent., codd. Amiat., Sanger. 15, Corb. 1, SM., Arb., West.

10. Lord our God: SM. adds *Domine Deus noster*.

xxxviii. **Lectio Daniellis Prophetæ.**

The Lection is printed at full here in the Missals, except Arb., which has the Rubric, 'Require in Adventu Domini.' R. 3 has, 'In tho daies the aungel of the lord, as on ymber Saturdai in aduent.' The reference is to xi.

## [xxxix]

The second Monunday of Lentin, a lessoun.

Daniele the ix chapter.

In tha dais Daniel prayit to the Lord, and said:)

<sup>15</sup> Our Lord God, that led thi pepile out of the land of Egipt in strang hand, and made to thee a name be this day, we haue synnit, we haue done wickitnes,

<sup>16</sup> Lord, aganes thi richtfulnes: I beseke that thi ire and thi gret greeff be turnit away fra thi citee, Jerusalem, and fra thi haly hill. Forquhy for our synnis, and for the wickitnes of our fadris, Jerusalem, and thi pepile ar in schenting to almen be our cumpas.

<sup>17</sup> But now, (a) our Lord God, here thou the praier of thi seruand, and the besekingis of him; and schaw thi face on thi sanctuarie quhilk is forsakin, <sup>18</sup> My God, for thi self, bow down thin ere, and here; opin thin een, and se our desolatioun, and the cite on

(a) After now, *th* deleted.

xxxix. *Feria Secunda Post Reminiscere. Lectio Danielis Prophetæ.*

SM. prefaces *In diebus illis, Oravit Daniel ad Dominum, dicens.*

15. led . . . made: Wy., P., 'leddist . . . madist'; *eduxisti . . . fecisti.* be: *secundum.*

16. aganes: *in*; Wy., 'in to.' thi ire and thi gret greeff: *ira tua, et furor tuus.* P., R. 3, 'thi wraththe and thi stronge veniaunce'; Wy., 'thi wrath . . . and thi woodnesse.' and fra: so Wy., P., R. 3, reading *et a monte* with St., Hent., Sixt., Moz. Brev., SM., Arb., West. Clem., with codd. Amiat., Tolet., R. 2, omits *a.* wickitnes: Wy., P., R. 3, 'wickidnessis'; *iniquitates.* schenting: P., 'schenschiipe'; Wy., 'shenshiipe'; *opprobrium.* be our cumpas: *per circuitum nostrum.* D., 'round about vs.'

17. our Lord God: Wy., P., R. 3, 'oure God'; *Deus noster,* as in Vg., SM., Arb., West., R. 2. The Moz. Brev. has *Dominus Deus noster.*

18. for thi self: so Wy., P., R. 3, with SM., Arb., West.; but Vg. connects the words to the preceding sentence.

the quhilk thi name is callit to help; for nocht in our iustifjngis we send furth mekeli praiseris before thi face, bot in thi mony merciful doingis. <sup>19</sup> Lord, here thou; Lord, be thou pleisit; persaeue thou, and do; my Lord God, tarie thou nocht for thi self; for thi name is callit to help on the citee and on thi pepile, Lord our God.

[xl]

The Tijdsday lessoun. In the thrid Buke of Kingis, cap°. xvij.

In tha dais <sup>8</sup> The word of the Lord was made to Helie, F. 230 r.  
sayand :) <sup>9</sup> Rijse thou, and ga into Sarepta of Sidonijs, and thou sal duell thare; for I comandit to a woman wedou thar, that scho feed thee. <sup>10</sup> And he rase and yede into Sarepta of Sidonijs. And quhen he had cummin to the yet of the citee, a woman wedou gaderand stickis apperit to him, and he callit hir, and said to hir, Geue thou to me a litil of watir in a veschell, that I drink. <sup>11</sup> And quhen scho yede to bring, he crijt behind hir bak, and said, I beseke, bring thou to me alsa a morsele of brede in thi hand. <sup>12</sup> And scho ansuerde, Thi Lord God leewis, for I haue na brede, nocht bot als mekile of mele

xxxix. 18. *is callit to help*: P., 'is clepid to help'; Wy., 'is yn clepid.' Vg., *in vocatum est*. *we send furth mekeli*: P., 'we setten forth mekeli'; Wy., 'we casten forth'; R. 3, 'we senten forth.' Vg., *prosternimus*.

19. *my Lord God*: so P., R. 3, and similarly Wy., 'Lord my God,' but Vg., and the authorities generally, *Deus meus*. *Lord our God*: SM. adds *Domine Deus noster*.

xl. *feria Certia Post Reminiscere. Lectio Libri Regum.*

SM. prefaces *In diebus illis*; the rest is in Vg.

10. *And he rase*: so Wy., R. 3, but P., 'he roos'; *Surrexit*, as in Vg., R., R. 2, SM., Arb., West. *of Sidonijs*: so Wy., P., R. 3, adding *Sidoniorum*, as in St., R., Moz. Brev. Not in Vg., SM., Arb., West., R. 2.

11. *morsele*: Wy., 'morsel'; P., 'mussel'; *buccellam*.



in a pot as a neef may tak, and a litil of oile in a veschell: lo! I gader ij stickis, that I entir and mak it to me, and to my sonn, that we ete and dee: <sup>13</sup> And Helie said to hir, Will thou nocht dreed, bot ga, and mak as thou said. Neuirtheles, mak thou first to me of that litil mele a litil brede bakin vndir assis, and bring thou to me; suthlie thou sal mak eftirwart to the and to thi sonn. <sup>14</sup> Forsuthe the Lord God of Israel sais thir thingis, The pot of mele sal nocht failye, and the veschel of oile sal nocht be made lesse, till to the day in quhilk the Lord sal geue rayn on the face of the erde. <sup>15</sup> And scho yede and did be the word of Helie; and he ete, and scho, and hir hous: and fra that day <sup>16</sup> The pot of mele failyeit nocht, and the veschel of oile was nocht slakit, be the word of the Lord quhilk he had spokin in the hand of Helie.

[xli]

The Wednesday lessoun. Hester the xiiij  
chapter.

In tha dais Hester prait to the Lord, and said :)  
<sup>9</sup> Lord God, king almychtj, all thingis ar set in thi

xl. 12. neef: P., 'fist'; Wy., 'handful'; *pugillus*.

13. brede: Wy., P., R. 3, 'loof.' Vg., *panem*. bakin  
vndir assis: *subcinericium*.

14. sal nocht be made lesse: *nec . . . minuetur*. P., 'schal not be abatid'; R. 3, 'schal not be abatted'; Wy., 'shal not be mynushid,' and so in ver. 16, where Nis. substitutes 'slakit.'

xli. *feria Quarta Post Reminiscere. Epistola. Lectio libri Hester.*

SM. prefates *In diebus illis, Oravit Hester ad Dominum dicens*, but Vg., *Mardocheus autem deprecatus est Dominum . . . Et dixit*, and Arb. has *Mardocheus*. Esther's prayer is in the following chapter.

9. Lord God: so P., R. 3, translating *Domine Deus*, as in R. 2, SM., Arb., West.; but Vg., *Domine, Domine*; Wy., 'Lord, Lord.'

lordschip (or power), and naan is that may aganestand thi will: gif thou demys for to saaf Israel, we salbe delyuerit anoon. <sup>10</sup> Thou made heuen and erd, and quhat euir thing is contenit in the cumpas of heuen. <sup>11</sup> Thou art Lord of all thingis, and naan is that aganestandis thi maiestee. <sup>15</sup> And now, Lord, King of kingis, God of Abraham, haue thou mercy on thi pepile, for our ennimyis willis to tyne vs, and to do away thin heretage. <sup>16</sup> Despise nocht thi part, quhilk thou aganebought fra Egipt. <sup>17</sup> Here thou my praier, and be thou F. 230 v. mercifull to the lot or cauil, and to the part of thin heretage, and turn thou oure murnyng into ioy, that we leevand loue thi name, Lord, and close thou nocht the mouthis of men loving thee (Lord our God).

xli. 9. in thi lordschip (or power): so P.; Wy., 'in thi power.' Vg., *in ditione enim tua*, but SM., Arb., West. omit *enim*. gif thou demys: *si decreueris*; Wy., P., R. 3 have the present tense.

10. cumpas: *ambitu*.

11. Thou art Lord: Vg., SM., *Dominus . . . es*; but P. underlines 'art.'

15. King of kingis: so R. 3, translating *rex regum*, as in SM., Arb., West., R. 2, but Wy., P., 'king,' with Vg., *rex*.

16. thou aganebought: so Wy., P., R. 3; but Vg., Arb., West., 98 have *redemisti tibi*. SM., R. 2 omit *tibi*.

17. or cauil: not in Wy., P., R. 3, and apparently an addition by Nisbet. to the part of thin heretage: so P., R. 3. Vg., *funiculo tuo*; Wy., 'the litle corde of thin eritage.' Mammo-trectus, 'Funiculo scilicet distributionis.' of men loving thee: *te canentium*; P., R. 3, 'of men heriyng thee'; Wy., 'of men preisende thee.' (Lord our God): SM. concludes with *Domine Deus noster*.

[xlii]

## The Thursday lessoun. Jeremie xviij c.

In tha dais <sup>5</sup> The Lord God sais thir thingis :) Cursit is the man that traistis in man, and puttis flesch his arme, and his hart gais away fra the Lord. <sup>6</sup> For he salbe as bromes in desert, and he sal nocht se quhen gude sal cum; bot he sal duell in drynes in desert, in the land of saltnes, and vnhabitable. <sup>7</sup> Blessit is the man that traistis in the Lord, and the Lord salbe his traist. <sup>8</sup> And he salbe as a tre quhilk is planntit our wattris, quhilk sendis his rutis wacknes; and it sal nocht drede quhen hete sal cum. And the leef tharof salbe grene, and it sall nocht be mouet in the tyme of drynes, nor in ony tyme sal failye to mak fruit. <sup>9</sup> The hart of man is schrewit and vncercheabile (or may nocht be sought): quha sal

xlii. *feria Quinta Post Reminiscere. Lectio Hieremie Prophetæ.*

In tha dais: SM. prefaces *In diebus illis, Locutus est Hieremias propheta dicens*, but, with the exception of the first three words, Nis. and R. 3 translate *Hæc dicit Dominus Deus*, as in Arb., West. Vg., *Hæc dicit Dominus*.

5. *Cursit is the man*: *Maledictus homo*; P. supplies '*is*.' Abp. Ham. (p. 47), 'Cursit and wariit is that man that traistis and puttis his hoip in man': *id.* (p. 54), 'Cursit and wariit is that man quhilk traistis and lippinnis in man mair thane in God almychty, and puttis his hail defence, and principal succure in tyme of neid in ony flesche.'

6. *bromes*: so P., R. 3. Vg., *myrica*; Wy., 'iencian trees.' D., 'litle bushes.' *saltnes*: *salsuginis*; Wy., 'bryrn.'

8. *is planntit our wattris*: so P., R. 3. Vg., *transplantatur super aquas*; Wy., 'ouer plauntid vp on wattris.' *wacknes*: P., R. 3, 'to moisture'; Wy., 'at the humour'; *ad humorem*. *mouet*: so P., R. 3, but Wy., 'bysy.' Vg., *solicitem*.

9. *of man*: so Wy., P., R. 3, reading *hominum* as in R. 2; or *hominis*, with St., Hent., Sixt., SM., Arb., West., Miss. Moz. Clem., *omnium*, but in Clem. i. it is a correction. D. has 'of man.' *schrewit*: *Pravum*. (or may nocht be sought): this gloss is in R. 3, and most MSS. of P. Vg., *inscrutabile*.

knew it? <sup>10</sup> I am the Lord seekand the hart, and preving the renes; and I geue to ilkman eftir his way, and eftir the fruit of his findingis, sais the Lord almychtj.

[xlili]

The Friday lessoun. Genesis the xxxvij c.

In tha dais <sup>6</sup> Joseph said to his brethir, Here ye the dreme quhilk I saw. <sup>7</sup> I gessit that we band togiddir handfullis, and that as my handful rase and stude, and that your handfullis stude about and wirschipit my handfull. <sup>8</sup> His brethir ansuerde, Quhethir gif thou salbe our king? outhir we salbe made subiect to thi lordschip? Tharfor this cause of dremes and wordis mynistris the nurising of jnvy and of hatrent. <sup>9</sup> Also Joseph saw ane vthir dreme, quhilk he tauld to the brethir, and said, I saw be a dreme, that as the sonn and mone and xi sternis wirschipit me. <sup>10</sup> And quhen he had tauld this dreme to his fader and brethir, his fader blamet him, and said, Quhat will this dreme to it self, quhilk thou has sene? quhethir gif I, and thi moder, and thi brethir sal wirschip thee on erde? <sup>11</sup> Tharfor his brethir had jnvy to him; forsuthe the fader beheld priualie this thing. <sup>12</sup> And quhen his

xlili. 10. I am, &c.: *Ego Dominus scrutans cor.* SM. has *corda*. and I geue: *qui do.* of his findingis: *adinventionum suarum.* SM. adds *dicit Dominus omnipotens.*

xlili. *Feria Sexta Post Reminiscere. Lectio Libri Genesis.*

SM. prefates *In diebus illis, Dixit Joseph fratribus suis.* St. has *Dixitque Joseph fratribus suis*, as in some late MSS. and many early editions. Vg., R., R. 2, *Dixitque ad eos.*

6. dreme: P., R. 3, 'sweuene'; Wy., 'sweuen.'

7. I gessit: *Putabam*; Wy., 'I wenede.' handfullis: *manipulos.* as: *quasi.*

8. Quhethir gif: P., 'Whether'; *Numquid.* the nurising: P., 'nurschyng'; Wy., 'norishyng'; *fomitum.*

10. Quhat will this dreme, &c.: *Quid sibi vult hoc somnium.*

11. beheld priualie: *tacitus considerabat.*

F. 231 r.

brethir duelt in Sichem, about flokkis of the fader to be kepit, <sup>13</sup> Israel said to Joseph, Thy brethir kepis schepe in Sychemis: cum thou, (a) I sal send thee to thame. And quhen Joseph ansuerde, <sup>14</sup> I am reddy, Israel said, Ga thou, and se gif althingis ar esy anentis thi brethir and schepe, and tell thou to me quhat is done. He was send fra the vale of Ebron, and com into Sichem. <sup>15</sup> And a man fand him errand in the feeld, and the man askit quhat he soucht. <sup>16</sup> And he ansuerd, I seke my brethir, schew thou to me quhar thai kepe flockis. <sup>17</sup> And the man said to him, Thai yede away fra this place; forsuthe I herd thame sayand, Go we into Dotaym. And Joseph yede eftire his brethir, and fand thame in Dotaym. <sup>18</sup> And quhen thai had sene him on fer, before that he nerit to thame, thai thought to sla him; <sup>19</sup> And spak togiddir, Lo! the dremare cummis. <sup>20</sup> Cum ye, sla we him, and send we into ane auld cistern; and we sal say, A wyld beest full wickit has deuourit him; and than it sal appere quhat his dremys proffittis. <sup>21</sup> Suthlie Ruben herd this, and enforcet to

(a) After *thou*, and deleted.

xlili. 12. about flokkis, &c. : *in pascendis gregibus patris.*

13. to Joseph: so P., R. 3, without authority. Vg., SM., Arb., West., R., R. 2, *ad eum*; Wy., 'to hym.' in Sychemis: *in Sichimis.* And quhen Joseph ansuerde: *Quo respondente.*

14. esy: *prospera*; Wy., 'welsum.' tell thou: *renuncia*; Wy., 'aȝen tel thow.'

15. and the man askit: *et interrogavit.*

17. And Joseph yede: so Wy., P.; one of Vercellone's late MSS. reads *Perrexitque Joseph*, and R. has *Perrexit autem ioseph*. Vg., SM., Arb., West., R. 2 have *Perrexit ergo Joseph*; for *ergo*, St., Hent., Sixt. read *itaque*.

18. on fer: P., R. 3, 'a fer'; Wy., 'a ferre'; *procul*.

20. full wickit: *pessima*; Wy., 'The worst.' proffittis Vg., SM., *illi prosint*; Wy., P., R. 3, 'proften to hym.'

21. enforcet: Wy., P., R. 3, 'enforside.'

deliur him fra thar handis, and said, <sup>22</sup> Sla we nocht the lijf of him, nor sched we nocht his blude; bot cast ye him into ane auld cistern, quhilk is in wildernes, and kepe ye your handis giltles. Forsuthe he said this, willand to delyuir him fra thar handis to yeld to his fader.

[xlii]

The Settirday lessoun. Genesis xxvii chapter.

In tha dais) <sup>6</sup> Rebecca said to hir sonn Jacob, I herd thi fader spekand with Esau thi bruther, and sayand to him, <sup>7</sup> Bring thou to me of thi hunting, and mak thou metis that I ete, and that I blesse thee befor the Lord, befor that I dee. <sup>8</sup> Now, tharfor, my sonn, assent to my consalis, <sup>9</sup> And ga to the flock and bring to me the ij best kiddis, that I mak metis of tha to thi fader, quhilk he etis glaidlie; <sup>10</sup> And that quhen thou has broucht in tha metis, and that he has etin, he blesse thee befoire that he dee. <sup>11</sup> To quham Jacob ansuerd, Thou knawis that Esau my bruther is ane hairy man, alsa I am smothe. <sup>12</sup> Gif my fader

xlii. 22. **Sla we**, &c.: so Wy., P., R. 3, reading *interficiamus* and *effundamus*, as in St., cod. Vallicell., SM., Arb., West., R. 2, Moz. Brev.; but Vg., *interficiatis* and *effundatis*, with codd. Amiat., Tolet., and R. **into ane auld cistern**: so Wy., P., R. 3, reading *in cisternam veterem* with St., Moz. Brev.; but Vg., SM., *in cisternam hanc*. **to yeld**: Wy., P., R. 3, 'and to ȝelde'; *et reddere*.

xlii. **Sabbato Post Reminiscere. Lectio Libri Genesis.**

SM. prefaces *In diebus illis, Dixit Rebecca filio suo Jacob*, but Vg., *Dixit filio suo Jacob*.

7. **and that I blesse**: so P., R. 3, but Wy., 'and Y shal blisse.' Vg., SM., *ut comedam et benedicam*.

10. **quhen thou has broucht in**: *cum intuleris*.

11. **Jacob**: so P., R. 3, but Vg., SM., *ille*. **alsa I am smothe**: *et ego lenis*. P., 'and Y am smethe.' Wy., 'and I soft.' S. Jerome has *levis*, and so some of the old editions.

tuiches and felis me, I drede or perauentur he gesse  
that I wald scorn him, and or he bring in cursing  
on me for blessing. <sup>13</sup> To quham the moder said,  
My sonn, this cursing be in me: aanly here thou my  
voce, and ga and bring that that I said. <sup>14</sup> He yede,  
and (a)

(a) Here F. 231 r. and the Old Testament lessons end. On the  
*verso* are the entries already printed at pp. viii, ix of the first  
volume.

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xliv. 12. *tuiches and felis me: attraxerit me . . . et senserit.*  
Wy., 'groop and fele'; P., R. 3, 'touchith and feelith me.' D.,  
'shal feele me, and perceau it.' *scorn: illudere*; Wy., 'bigile.'  
he bring: so P., R. 3, reading, with St., Sixt., Hent., cod.  
Amiat., SM., Arb., West., Moz. Brev., R., R. 2, *inducat*. But  
Clem., *inducam*.

13. To quham the moder said: *Ad quem mater.*

THE <sup>(a)</sup> PROLOUGE TO THE EPISTILE OF F. 232 r.  
 SANCTE PAULE TO THE ROMANIS. <sup>(b)</sup>

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FOR as mekile as this epistill is the maist principall ande  
 maist excellent parte of the New Testament, and maist  
 5 puire Euangelion, that is to say, glaide tydingis, ande that  
 we call Gospell, ande alsua anne lycht ande anne waye on  
 to the hale scripture, I think it ganande that euery christin  
 man not only know it by rute ande without the buke, bot  
 alsua exerce him selff thairin euirmair continually, as with  
 10 the dayly breade of the saull. No man weryly can reide it  
 to of[t], <sup>(c)</sup> or study it to weill; for the mair it is studyit, the  
 easier it is; the mare it is schawin, the plesaner it is; ande  
 the mare grundly it is searssit, the preciouser thingis ar  
 founde in it, sua gret treasour of spirituall thingis lyis  
 15 hyide tharin.

(a) *The* added by the rubricator instead of *Ane* erased.

(b) For the history of the original see the Introduction to the present volume. The Scottish transcript is here compared with T 34, the first edition extant of Tindale's New Testament containing the Prologue (the readings of which are cited without indication), and, wherever it differs materially from the other editions, with T., the issue of the Prologue as a separate tract about 1526; GH., of 1535, 4; T 36, the octavo edition of 1536, which first exhibits Tindale's second revision; M 37, Matthew's Bible; N., the book from which the transcript was copied; C 38, and C 39 (wherever it disagrees with C 38), issued by Crom at Antwerp in 1538, 1539; and finally D., Day's collected edition of Tindale's works, printed in 1572.

(c) *of* in MS.

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3. <b>maist</b> : added by the copyist. 7. <b>ganande</b> : 'mete.' 'chewed'; but T 36, N. and later editions, 'shewed.' T., T 34, 'plesander'; T 36, 'plesaunter.' 'serched.'	6. <b>on to</b> : 'in vnto.' 12. <b>schawin</b> : T., 'cheued'; T 34, 'chewed'; but T 36, N. and later editions, 'shewed.' 13. <b>searssit</b> : 'serched.'
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I will thairfor bestowe my laubour ande diligens onn this littill preface or prologue, to prepar anne way thair into, sa far as Gode sal gif me grace, that it may be the better vndirstande of ewiry mann; for it hes beynne hiddirtillis sa ewill dirkneth with glosses, ande woundirful dremiss of 5 sophisters, that na man could spye out the entent ande meanyng of it, quhilk neur the less yit of it self is a brycht lycht, ande sufficient to gif lycht vnto al the scripture.

How Paul  
sait certan  
wordis.

LAW.

F. 23a v.

The law of  
God requiris  
luf.

First we monn marke diligently the maner of speikyng of the apostile, ande abone al thing knaw quhat Paul meniss 10 be thir wordis, the Lawe, Synne, Grace, Faith, Rychtwisnes, Fleische, Spreite, ande sicklik; or ellis, reide thow it neur sa oft, thow sal bot tynne thy labour. This worde Lawe may not be vndirstande heir efter the common maner, ande, to vse Paulis termess, efter the maner of men, or efter mennis 15 tradicions or wayis; that thow suld say the lawe heir in this place war na thing bot a lernyng, quhilk teachit quhat awgtht to be dvnne, and quhat augtht not to be dunne, as it yeide with mennis lawe, quhair the law is fulfillit with outwart werkis only, thouth the hart be neur sa far of. Bot 20 Gode judgit the grunde of the hart, yee, ande the thouthis ande the secreit movyngis of the mynde; and tharfor his law requiris the grownde of the hart, ande luf fra the boddomme thairof, ande is not content with the outwart warke only, bot repreiffis thai warkis maist of all quhilkis spryngis 25 not of luf, fromme the boddomme ande lawe grownde of the hart, thouth thai appeir outwart neur so honest ande gude. As Christ in the Gospell repreiffit the Phariseis abone al vthir that war opin synnaris, ande callit thamme ypocrites, that is to say, symulars ande paynted sepulcres; quhilk 30 Phariseis yit na man lewit mair cleynne, as perteynyng to the outwart warkis ande deidis of the lawe; ye, ande Paul,

1. onn: 'thorowe'; T 36, 'through.' 2. way thair into: 'waye in ther vnto.' 3. far: 'far forth.' 4. hiddirtillis: 'hetherto.' 5a: added by the copyist. 7. yit: not in T., T 34, but T 36 and following editions have 'yet.' 9. N. margin, 'How Paul vseth certen wordes, must be diligently vnderstonde.' 13. Law: the marginal note not in N. 15. termess: 'terme.' 16. tradicions or: a gloss due to the copyist. 19. yeide: 'goeth.' 21. judgit: T., D., 'iudgeth after'; the others omit 'after.' 22. and: not in T., but added by the others. 25. repreiffis: 'rebuketh'; so in l. 28, and elsewhere, 'repreiff' for 'rebuke.' 26. boddomme ande lawe grownde: 'gronnd ande lawe botome'; C 38, 'from the ground of the harte.' 31. mair cleynne: 'so pure.' 32. warkis ande deidis: 'dedes & workes.'

in the thred chepture of his epistille to the Philippenses, confessit of him selfe that, as twychyng the law, he was sic anne man as na man coulde complaynne onn; ande, not withstanding, was yit anne murtherar of the christyanne, persecuted them and tormentede them sa sair that he compellit

thamme to blasphemme Criste, ande was altogyddir mercyless, as mony quhilk now fenyeis outward gude warkis are. For this cause the hundretht ande xxv Psal. callit all menn lyers, becauss that na mann keipit the lawe fra the grownde  
 10 of his hart, nother cann keip it, thoth he appeir outwarde ful of gude warkis. For al men ar naturally jnclynit vnto ewill, ande haittis the law, we fynde in our selfis vnlust ande (a) dilectationn to do ewill. Now quhair na fre lust is to do gude, thair the boddomme of the hart fulfillit  
 15 the lawe, ande thair na doute is alsua synne, ande wraith is deservit befor Gode, thoutht thair be neuir sa greit anne outwart schawe ande apperance of honest lewing.

F. 233 r.

For this cause, concludis Sanct Paul in the secunde chepture, that the Jewes ar all synnaris ande transgressoris  
 20 of the law, thocht thai mak men beleif, throw ypocrysy (b) off outwarde warkes, how that thai fulfill the law; ande sayis that he only quhilk dois the law is rychtwiss befor Gode, meanyng thairby that na man with outwarde warkes fulfillit the law. Thow (sayeth he to the Jewe) teachis a man suld  
 25 nocht do adultery, ande yit thi self breakes thow maryage. Quhairin thou judgis anne nother mann, thairin condampnis thow thi selff, for thow thi self dois ewin the warye sam thingis quhilk thow judgis. As thocht he wald say, Thou lewis outwartly weil in the warkis of the lawe, ande judgiss  
 30 them that lewis not saa. Thou teachis other men, ande seis anne mote in another manis eye, bot art not ware of the beame that is in thi awin eye. For thoutht thow keip the law outwartly with warkes, for feare of repreiff, schamme, ande pwnyschment, outhir for luf of rewarde, wantage, ande  
 35 waynne gloure, yit dois thow all withtout lust ande luff to-

(a) *ande ande* in MS.

(b) After *ypocrysy*, that *thai* deleted.

3. *anne man*: 'a one'; N., 'one.'  
 correctly, 'xv.' In AV., cxvi. 11.

10. *thoth* — *warkis*:  
 not in T., D., but in all others.

12. *vnlust*, &c.: 'vnlust,

and tediousnes to do good, but lust and,' &c.

14. *do*: C 38

omits.

16. *sa greit*: T. reads, 'so many oute warde good

workes, or never so glorious an outewarde shewe,' &c., but T 34

and the others, as in the text.

25. *do adultery*: 'breake

wedlocke.' *breakes* . . . *maryage*: 'breakest wedlocke.'

warde the law, ande wald rather anne gret thing vthirwise do, gif thou dide not feare the lawe. Yit jnwardly in thi hart thou wald that thair war na law, na, nor yit Gode, the auctor ande awenger of the law, gif it war possibile; sua paynful it is vnto the to haue thine appetytes rafraneide 5 ande to be haldin downe.

Quhairfor than it is anne playnne conclusiounn, that thow fra the grownde ande boddomme of thi hart is anne enemye to the law. Quhat pravaileith it now that thow teachis another man not to steale, quhen thow thi self art 10 anne theife in thy hart, ande outwardly wald faynne stealle gif thou durste? Thoutht that the outwarde dedis abide not alwayis behynde with sic ypocrites ande dissimblers, bot break furth amangis thaim, ewin as anne ewill skabbe or medicynne. Thow teichis a nother man, bot teachis not thi self; yee, thow wot not quhat thow teachis, for rycht thow vndirstandis not the law, how that jt cann not be fulfillit ande satisfyt, bot with anne vnfenyteit luf ande affectionn : sua greitly it can not be fulfillit with outward deidis ande 20 warkis only. Mairattour, be the law jncressis synne, as he sayis in the v chapture, becauss a man is anne enemye to the lawe, for as mekill as it requiris sa mony thingis cleynne contrary to his nature, quhair of he is not abile to fulfill anne poynt or titill as the law requiris it, ande thar- 25 for ar we mare provokit, ande hes greter lust to break jt.

Be the law  
increasis  
synn.

For quhilk causes saik, he said in the vii chaptur that the law is spirituall, as thoutht he wald say, Gif the law war fleaschly ande bot mannis doctrynne, it mycht be fulfillit, satisfied, ande wrocht with outward deidis. Bot now is 30 the law spiritual, ande na man fulfillis it except that al that he dois spryng of luf fra the boddomme of the hart. Sic anne new hart ande lust or desire ande cwrage towarde

1. wald rather : 'haddest leuer.' thing : 'deale.' 2. Yit : 'ye'; D., 'yee.' 6. haldin : 'kepte.' 10. thow thi self : 'thyne awne selfe,' but N., 'thou thyn owne selfe.' 13. dissimblers : 'dissimulars.' 14. thaim : added by the copyist. 17. rycht — law : 'for thou vnderstondest not the lawe aryght.' 19. anne vnfenyteit : T., D., 'inward,' but T 34 and the others, 'vnfayned.' satisfyt : 'satisfied.' 20. sua greitly it can not : T., D., 'much lesse can it,' but T 34 and the others, as in the text. 21. be : added by the copyist. N. margin, 'The lawe encreaseth synne.' 22. a : 'that.' 30. wrocht : 'styllid.' 31. spiritual : 'goostlye.' 33. lust — cwrage : 'lusty corage.'

- the law can thow neuir cum to by thy awin strength ande enforcement, bot be the operatiounn ande wykyng of the spret. For the spret of Gode only makis anne man spiritual and lik onto the law, sa that now fra thynne furth he [dois]
- 5 not (a) of feare, or for lucre or wantage, or for waynne glore, bot of fre hart ande of anne jnwarde desire ande lust. The law is spirituall, ande will be baith luffit ande fulfillit of anne spirituall hart; ande thair of necessite it requiris the spret, quhilk makis a manniss hart fre, ande giffis him lust
- 10 ande cwrage towarde the law. Quhair sic anne spret is not, thair remaniss syn, grungyng ande haiterent aganis the law; quhilk law neuirtheless is gude, rychtwiss, ande haly.
- Acquaynte thy self tharfor with maner of speiking of the apostile, ande lat this now styk fast in thi hart, that [it]
- 15 is (b) not baith anne to do the dedis ande warkes of the law, ande to fulfill the law. The werkis of the law is quhat sa eur a man dois of his awin fre will, of his awin propyr strentht ande emforsing. Notwithstandinge, thocht thar be neuir sa gret wirkyng, yit as lange as thair remanyss in
- 20 the hart vnlust, teduisness, grunging, greif, payne, sclawfulness ande compulsionn towart the law, sa lang ar al the werkis wnprofitabile, losit ande tynt, ye, ande dampnable in the sycht of Gode. This meniss Paul in the threde chapture, quhair he sayis, Be the dedis of the law sal na
- 25 fleasche be justifyede in the sycht of Gode. Heirby may thou perceau that thir sophisteres ar bot deceauers, quhilkis teachis that a man may ande mvst prepaire him self to grace and to the faouore of Gode be gude werkes, before that he haif the spret of treu faith in Christ. How can

The spret is requirit, [or] ellis we can [k]eip na [law].

F. 234 r.

To do the ded[is] of the law ande to fulfill the law ar tua thingis.

(a) *he not* in MS.

(b) *that is* in MS.

1. cum to by: 'come by of.' 4. fra thynne furth: 'henceforth.' [dois] not: 'doeth nothinge.' 5. wantage: 'vantages sake.' for waynne glore: 'of vayne glory.'
6. ande of — lust: 'and of inward lust.' 8. thair: 'therfore.'
10. towarde the law: 'vnto the lawe warde.' 11. grungyng ande haiterent: 'grudgyng & hatered.'
13. with maner: 'with the manner.' 16. werkis: T., 'worke,' but T 34 and subsequent eds., 'workes.'
17. dois: 'doeth or can do.' 20. sclawfulness: 'lothsumnes.'
21. compulsionn: N., C 38 have strangely, 'compassion.'
22. ande tynt: added by the copyist. 25. may thou perceau: 'perceauest thou.'
28. before — Christ: not in T., T 34, D; T 36 and the others have, 'before he haue the spryte and true sayth of Christe.'

- thai prepayre them selfis vnto the grace of Gode, quhen  
thai thamme selfis can do na gude, nor can not think anne  
gude thought, or consent to do gude, the dewill possessing  
thair hartes, myndes, ande thoughthis captyue at his pleasour?  
Can thai werkes please Gode, thinkis thow, quhilkis ar donne 5  
witht greif, paynne, ande teduisnes, witht anne ewill will,  
witht a contrary ande a grungyng mynde? O haly Sanct  
**PROSPERUS.** Prosperus, how mychtyly with the scripture of Paul dois  
thow confunde this heresy aboute (I trow) a xii hun-  
dredth yeiris bypast or thar aponne! 10
- To fulfill  
(the) law,  
quhat (it is)**  
To fulfill the law is to do the werkis of the law, ande  
quhat sa euir the law requiris ande commandis, with luf,  
lust, ande jnwart affectiounn ande delectatiounn; ande to  
leif godly ande weill, frely, willingly, ande without com-  
**F. 234 v.** pulsounn of the law, ewin as thocht thair war na law at 15  
ony tymme. Sick lust ande fre liberte to the law cummis  
only be the wiking of the spret in the hart, as he saide in  
the first chapture.
- The spreit  
cumis be  
faith.**  
Now is the sprit nay vthirwise gewin than be faith anly,  
in that we beleif the promises of Gode without waweryng, 20  
how that Gode is trew, ande wil fulfill al his gude promises  
towarde us for Christis bludis saik, as it is playnne in the  
first chapture. I am not aschamed (sayis Paul) of Christis  
glaide tydyngis, for it is the power of Gode vnto saluatiounn  
to as meny as beleiffis. For at anis ande togiddir, ewin as 25  
we beleif the glaide tydyngis preached to us, the Haly  
Gaist enteris in our hartis ande lows is the bandis of the  
dewill, quhilk befor possessed our hartis in captiuite, ande  
held thaim, that we culd not haue lust to the will of Gode  
in the law. And as the spreit cummis be faith only, 30  
**Faith cumis  
be heryng** ewin sua faith cummis be heryng the worde, or glaide

1. **grace**: 'fauoure.' After 'Gode,' the transcriber has omitted, 'and to that which is good,' which is in all the editions. **quhen** — **selfis**: so T 34, and the subsequent editions, but T., 'which them silves,' and D., 'when them selues.' 2. **nor**: so C 38, but earlier eds., 'no.' 7. **grungyng**: 'grudgyng.' 10. **bypast**: 'a goo.' S. Prosper of Aquitaine, champion of orthodoxy against the Massilians, flourished in the first half of the fifth century. 11. **of the law**: 'thereof.' N. margin, 'To fulfyl the lawe what it is.' 12. **requiris and**: added by the copyist. 15. **at ony tymme**: 'at all.' 16. **to the law**: T., T 34, D. have, 'to loue the law,' but T 36 and subsequent eds. agree with the text. 18. **first**: so all eds., except T. which has correctly 'fyfte.' 19. **nay vthirwise**: 'none otherwise'; T., 'no nodyr wyse.' 29. **not haue**: 'haue no.' The copyist has added 'of Godis ewengell or' in the marginal note, and omitted 'the.'

- tydingis, of Gode, quherin Christ is preached, how that he js Godis sonne and man alsua, deade and rysen aganne for our saikis, as he saide in the threde chapture, fourth, and tenth. Al our justifying than cummyis be faith, ande  
 5 faith and the spreit cummis of Gode, ande not of us. Quhen we say faith bryngis the spreit, it is not to vnderstande that faith deservis the spreit, or that the spreit is not present with ws before faith; for the spreit is euir in ws, ande faith is the gift ande wirkyng of the spreit; bot  
 10 throw preaching the spreit begynniss to wirke in us. And as be preaching the law he wirkis the feare of Gode, sua be preaching the glaide tydingis he wirkis faith. Ande now quhen we beleif, ande ar cum vndir the connande of Gode, than are we suire of the spreit be the promise of  
 15 Gode, ande than the spreit accompanyeth faith jnseparably, ande we begynne to feil his wirkyng. Ande sua certifyis ws faith of the spreit, ande alsua bryngis the spreit witht hir vnto the wirkyng of al vthir giftis of grace, ande to the wirking out of the rest of our saluatiounn, vntill we  
 20 haue all togiddir ourcum syn, death, hell, ande Sathan, ande ar cum vntill the euirlesting lif of glore. Ande for this cause saye we faith bryngis the spreit.
- Heir of cummeth it that faith only justified, makis rycht-wiss ande fulfillis the law; for it bryngis the spreit, throw  
 25 Jesus Christes deservyngis. The spreit bryngis lust ande desir, lowsis the hart, makis it fre, settis it at liberte, ande giffis him strentht to wirk the dedis of the law with luff, ewin as the law requiris; than at the last, out of the sam faith sua wirking in the (a) hart, spryngis all gude werkis be thair  
 30 awin accorde. That meniss the threde schapter; for eftir he hade cassin away the werkis of the law, sua that he sonndit as that he wald break ande disanull the law throw faith, he ansuerit to that that mycht be laide aganiss him, saying, We destroye not the law throw faith, bot mentenis
- of Godis ewengell or glaid tydyngis.
- The ordour of faith.
- F. 235 r.
- Heir of cummys that faith only justifiis.
- Workis spryngis of faith.

(a) MS. has *faith hart*.

1. quherin: 'when.' 4. be: 'of.' 6-22. Quhen — spreit: This passage is not in T., D., or T 34, but it is added in GH. and the subsequent copies. 12. The marginal note is added by the copyist. 13. connande: 'couenaunt'; C 38, 'con- uenaunt.' 23. N. margin, 'Fayth only iustifieth.' 25. and desir: added by the copyist. 26. It . . . It: 'him . . . him.' 30. meniss the: 'meaneth he in the.' 33. that that: 'that.' aganiss him: 'agaynst.' 34. mentenis — stabiliss it: 'maintayne, furdur or stablisshe the lawe.'

it, fureriss it, ande stabilliss it throw faith ; that is to say,  
we fulfill the law throw faith.

**SYNNE.** Synne in the scripture is not callit the outwarde wark only  
committit by the body, bot al that hail besiness, ande quhat  
sa euir accompanyeth, moweth, or steareth vnto the out- 5  
warde deide, ande that quhair fra the warkes spryngis, as  
vnbeleif, proness ande reddyness vnto the deide in the  
grownde of the hart, with all the powers, affectionns, ande  
appetites quhair with we can bot syn ; sua that we saye that  
a man than synnyss, quhan he is cariede away headlonge in 10  
to synn, al togiddir in sa far as he is, of the poyson jnclyna-  
tiounn ande corruptit nature, quhair in he was conceavit and  
borme. For thair is na outward syn commyttit, except a  
man be caryed away altogyddir, with lyf, saul, hart, body,  
lust, ande mynde thair vnto. The scripture lukis singulare 15  
vnto the hart, ande vnto the rutte ande originall fonttain of  
al syn, quhilk js vnbeleif in the boddomme of the hart.  
For as faith only justified ande bryngeth the spret and  
lust vnto the outwarde gude werkis, ewin sua vnbeleif  
onely dampneth ande keipit out the spreit, provoketh the 20  
fleische, ande stearis wp lust vnto ewill outwarde werkis,  
as happened to Adam ande Eua in Paradice, Gene. iii.

F. 235 r.

Faith is  
mother of  
all godly-  
ness, and vn-  
beleif of all  
ewill.

For this cause Christ callis syn vnbeleif, ande that nota-  
billy in the xvi chaptur of Sanct Johnne. The spreit (sayis  
he) sall reпреif the world of synn, becauss they belewit not 25  
in me. And, Joh. viii, he sayis, I am the lycht of the world.  
Ande thairfor, in the xii chapture of Johnne, he bade thaim,  
quhill that thai haif lycht, to walk in the lycht, that ye may  
be the chydryng of lycht ; for he that walkit in to derkness  
kenniss not quhair away he gangis. Now as Christ is the 30  
lycht, sua is the jgnorans of Christ the darkness, quhairfor  
he saide, jn the quhilk he that walkit knew not quhair he  
yeide ; that is, he knew not how to wyrk anne gude werk in  
the sycht of Gode, or quhat a gude werk is. Ande thairfor

6. quhair fra : ' whence.' 11. in sa far : ' as moche.'  
poyson : so in the copies generally. 15. The copyist  
substitutes ' godlyness' for ' good workes' in the marginal note.  
21. ewill : ' the ewill.' 22. happened : T., ' it fortunèd,' but  
T 34 and the others as in the text. 24. Sanct : not in T.,  
T 34 ; but T 36, N., ' s. Iohn.' 26. And, Joh. viii., &c. : this  
passage down to ' mercy,' p. 324, l. 18, is not in T., D., but appears  
first in T 34 and is in the subsequent eds. 28. walk : ' beleue.'  
29. in to : ' in.' 30. quhair away : ' whether,' and similarly in  
l. 32, ' quhair' replaces T., ' whether.' 31. quhairfor he saide :  
' wherof he speaketh.' 32. knew : ' wotteth.' 34. quhat :  
C 38, ' what thyng.'

in the ix he saide, As lang as I am in the world, I am the lycht of the world; bot nycht cummis, quhen na man can werk: the quhilk nycht is bot the jgnorance of Christ, in the quhilk na man can see to do ony werk plesande to Gode.

- 5 Ande Paul exortit the Ephesianis, in the iiii chapt., that thai walk not as dide vthir heythen, quhilkis ar strangers from the lyf of Gode throw the jgnoranss that is in them. Ande agaynne, in the sam chapter, Put of (saide he) the auld man, quhilk is corrupit throw the lustis of errour, that js  
10 to say, ingnorance; and Ro. the xiii, Latt ws cast away the deidis of dirknes, that is to say, of ingnorance and vnbelewe; ande i. Pet. i, Fassoune nocht your selfis vnto your alde lustis of ingnorance; and i. Jhone ii, He that lowys his brwthir  
15 walkithe in dirknes, and wotithe nocht quethire he goithe, for dirkness hes blindit his eis. By lycht he menithe the knowleche of Crist; for it is impossebill that he that knowithe Crist treulie sulde haite his brwthire.

F. 236 r.

Ignoran[ce]  
is Crist dirk-  
nes[s.]

- Ferthirmore, to persais this thing mor cleirlye, thou salt  
20 vndirstande that it (a)js impossibill to synn ony synn at all, except ane mann brek the first commandment befor. Now js the first commandment deuidit in tuo versis, Thi Lorde God is one Gode; Thou salt loue thi Lorde Gode withe all thi hert, with all thi saule, wyth all thi powere,  
25 ande wyth all thi micht. Ande the hole cause quhy I synn aganiss ony inferiore precept is, that the lwfe is nocht in my hert; for ware his law writin in my hert, ande war full and perfite in my sawle, it walde kepe my hert fra consentyng to ony synn. And the haile and allanerlie cause  
30 quhy this lowe is nocht writin in our hertis is, that we be-leif nocht the first part, that our Lorde Gode js anne Gode. For wylt I quhat theise wordis, Anne Lorde ande anne God, meanyt, that is to saye, gif I vndirstude that he mayde all, ande reulit all, ande that quhat sa euir js donne to me,  
35 quhiddir jt be gude or ewill, it is his will, ande that he only is the Lorde that reulit it ande doith it; ande wyste

(a) js js in MS.

4. plesande to: 'that pleaseth.' 5. the Ephesianis —  
chapt.: 'Ephesi. iiii.' 6. dide: added by the copyist.  
17. The marginal note appears to be due to the copyist.  
19. persais: 'perceave'; C 39, 'receave.' 26. the: 'this.'  
27. his: 'this.' 29. allanerlie: 'onlye.' 35. ewill:  
'bad,' and so generally. It is: 'is yet,' but N., C 38 as in the  
text.



therto quhat this worde mynne menyss, that js to say, gif mynne hart belewit and feld the jnfinite benefices ande kyndnesses of Gode towart me, ande vndirstude ande steadfastly belewit the monyfald convenantes of mercy quhairwith Gode hes bunde him self to be mynne, hail ande altogyddir, 5 with all his power, luf, mercy, ande mycht, than sulde I luf him with all mynne harte, saul, power, ande mycht, ande of that luf ewer keip his commandementtis. Sua se ye now, that as faith js the mother of al gudness, ande of al gude werkis, sua js vnbeleif the grounde and rutte of al 10 ewill and all ewill werkis. Fynalye, gif ony man hade forsakin synn, ande js convertit to put his traiste in Christ, ande to keipe the law off Gode, dois ful at all tymme, the cause is, that the fleische throw neglignce hatht choked the sprete, ande oppressed him, ande taynne fra him the fude 15 of his strenthe, quhilk is the fude of his meditatiounn of Gode, and in his wondirfull deidis, ande in the monyfalde convenanttis of his mercy.

Quhairfore, than, befor(a) all gude werkis, as gude fruttes, thair maist neidis be faith in the hart, quhaire 20 from thai sprynge. And before all ewill dedis, as ewil fruttes, thair monn be vnbeleif in the harte, as in the rute, fontaynne, waill, ande strentht of all synne: quhilk vnbeleiff ande jgnoranss js callede the heade of the serpente ande of the auld dragonn, quhilk the wommanis seide 25 Christe monn treade vndir fute, as was promised to Adam.

GRACE. Grace ande gift hes this difference. Grace properlye is Goddis fauour, beneuolence, or kynd mynde, quhilk of the awin self, without deserving of ws, he beriss to us, quhairby he was movit ande jnclynit to gif Christ to us, with al his 30 vthir giftis of grace. Gyft is the Haly Gaist ande his working, quhomme he powres in to the hartis of thamme onn quhomme he hes mercy, ande quhomme he fauouris.

(a) After *befor*, *gode* deleted.

2. *kyndnesses*: 'kyndenes.' 3. *steadfastly*: 'earnestlye.'  
 11. *and all ewill*: C 38 omits. 13. *ful at all*: 'fall at a.'  
 16. *quhilk* — *Gode*: T 34, 'which fode is hir meditacion in God'; T 36, 'which fode of her meditation is in god'; GH. similarly, but omitting 'is'; M 37, 'with the fode of hyr medytacyon in God'; N., C 38, 'whych is the foode of his medytacion in God'; similarly C 39, but omitting 'his.' 20. *quhaire from*: 'whence.'  
 22. *monn*: 'must nedes,' but N., C 38 omit 'nedes.' as in: 'as,' but N. has 'as in.' 23. *waill*: 'pith.' 24. *and*  
*jgnoranss*: T., D. omit. 28. *the*: 'his.'

- Thocht the giftis of the spret jncrese in to us dayely,  
 ande haif not yit thair full perfectionn, ye, ande thocht  
 yit thair remaynne jn us ewil lustes ande synne, quhilk  
 feithtis aganiss the spret, as he sayis in his vii chap.  
 5 heir, ande in the fyft (a) of the Gallathi., ande as it was  
 spokin befor in the iii chap. of Genes. of the debaite  
 betuix the wommanis seide ande the seide of the serpent;  
 yit neuirtheless Goddis fauour js sa greit ande sa stark F. 237 r.  
 to us for Christis saik, that we ar comptit hal hail before  
 10 Gode. For Goddis fauour towart ws devidis not it self,  
 encresing a littill as dois the giftis, bot receauis ws hail  
 ande altogiddir in ful luf, for Christis saik our jntercessour  
 ande mediatour, ande becauss that the giftis of the spret,  
 ande the battell betuix the spret ande ewill lustes ar  
 15 begonne (b) in us all reddy.  
 Of this now vndirstandis thow the vii chap., quhair  
 Paull accusit him self as anne synner, ande yit in the  
 viij chapter sayis he, Thair is na dampnatiounn to  
 thamme that ar in Christ, ande that because of the sprete,  
 20 ande becauss the giftes of the spret are begonne in ws.  
 Synnaris we ar, becauss the fleische is not fully kylled ande  
 mortifyed. Nethertheless, in sa far as we beleif in Christe,  
 ande hes the arliss ande begynnynng of the spret, ande  
 wald faynne be perfyte, God is sa luffing ande fauorable  
 25 vnto us, that he will not luke on sick, nothir will he  
 compt it as synn; bot will daile with us according to our  
 beleiff in Christ, ande according to his promises quhilk he  
 hes swornne to us, vntill the fleische be fully slaynne ande  
 mortifyed be deatht.  
 30 Faith is not mannis opinion ande dramme, as sum yma-  
 gynne ande faynyss, quhen thai heir the history of the gospels,  
 quhilk quhen they se that thair followis na gude werkis nor  
 amending of lyfe, thocht thai heire ande yit can babile monye

Faith is  
 nocht the  
 werke of  
 man.

(a) *fyft* written above *thride* deleted.

(b) *begonne* corrected out of *begonnde*.

- |   |   |
|---|---|
| 1. in to : 'in.'  | 5. of the Gallathi. : 'to the Galathians';  |
| N., 'to the Gala.'  | 9. to : 'ouer.'                             |
|   | hal hail : 'for full hole &                 |
|   | perfecte.'                                  |
| 11. a littill : 'a lytell and a lytell'; but N. as in the |   |
| text.   | 18. he : added by the copyist.              |
| 21. fully : 'full,' and                                   |   |
| so in l. 28.  | 22. sa far : 'as moche.'                    |
| 23. arliss : 'erneste.'                                   |   |
| ande wald faynne be perfyte : not in T.                   | 25. sick : 'such                            |
| synne.'   | 28. fleische : 'synne.'                     |
| 31. history : 'storie,'                                   |   |
| and so elsewhere.   | 32. quhilk : N., C 38, 'which,' but earlier |
| eds. have 'but.'  | 33. ande yit : 'ye and,' but N., '& yet.'   |

thingis of faith, than thai fall fra the rycht way, ande sayis,  
 Faith only justifies not a mann, bot a mann monn haif gude  
 werkis alsua, gif he wil be rychtwiss ande saiff. The cause  
 is, quhen thai heir the gospels or ewangell, or glaid tydyngis,  
 thai faynne of thair awin strentht certanne ymagynationns 5  
 ande thouhtis in thair harttis, saying, I haif hard the gos-  
 pells, I reme[m]ber the history, loo! I beleiff; ande that  
 thai compt rycht faith, quhilk neuirtheles, as it is bot  
 mannis ymagynatiounn ande faynyng, ewin profitis it not,  
 nothir followis thair ony gude werkis or amendement off 10  
 lyff.

F. 237 v.  
 Rycht faith  
 is the wirk-  
 yng of the  
 spret of God.

Bot rycht faith is anne thing wrocht be the Haly Gaist in  
 ws, quhilk chengis ws, turnis us in to anne new nature,  
 and begate us new agaynne to Gode, ande makis us the  
 sonnes of Gode, as thow redis in the first cheptur of 15  
 Jhonne; ande slayis auld Adamm, ande makis us altogyddir  
 new in the hart ande mynd, will, lust, ande in all our affec-  
 tionns ande poweris of the saull, the Haly Gaist ewer ac-  
 companye[ing] him ande rewlyng the hart. Faith is anne  
 lywely thing, mychty in working, wailyeande ande strang, 20  
 ewer doying, ewer frutfull; sua that it can not be possibile  
 that he quhilk is endewit with it sulde not wyrk all wayis  
 gude werkis without ceassing. He askis not quhyddir gude  
 werkis ar to be donne or not, bot dois thaim alreddy, ye,  
 or mentionn be maide of thaim; ande is all wayis doying, 25  
 for he is of sic nature; now queike faith in his hart, ande  
 lywely mowyng of the spret, dryffis him, ande steris him  
 thair to. Quha euir dois not gude werkis, js anne  
 vnbelewing persounn ande faithless, ande lukis rounde  
 aboute, graipping efter faith ande gude werkis, ande wat 30  
 not what faith ande gude werkis meaniss, thouht he babile  
 neuir say mony thingis of faith ande gude werkis.

2. a mann, bot: added by the copyist.

4. or ewangell:

a gloss due to the copyist.

9. faynyng: C 38, 'sayenges,'

but N., 'faynyng.' ewin: 'euen so.'

10. amendement off

lyff: 'mendment of lyuinge,' but N., C 38 have 'amendment.'

13. The copyist has omitted 'of' after 'is' in the marginal note.

14. begate: 'begetteth.'

new agaynne: 'a newe.'

15. cheptur: T., T 34 omit.

16. slayis: 'killeth the.'

18. the Haly — hart: T., T 34, 'and bringeth the hooly goost with hyr'; GH. and subsequent eds. as in the text, but with 'her' for 'him.'

21. can not be possible: 'is vnpos-

sible.' 22. with it: 'therewith.'

24. dois: 'hath done.'

ye, or: 'yer'; C 39, 'yet.'

26. for — now: T., T 34,

'for soche is his nature nowe,' but T 36 and subsequent eds., 'for soche is hys nature: nowe.'

- Faith, then, is anne lyffly ande steadfast traist in the  
 fauour of Gode, quhair with we commyt our selfis al haill  
 vnto Gode. Ande that traist is sua suirly grundit, ande  
 stykkis sa fast in our hartis, that a man wald not doutht  
 5 of it, thoutht he suld dee ane thousande deadis or tymes  
 thairfor. Ande sic traist wrocht be the Haly Gaist throw  
 faith makis anne man glaide, lusty, cheirfull, ande trew  
 harttit vnto Gode ande to all creatures. Be the meaniss  
 of this faith, willingly and without compulsiounn, he is  
 10 glaide, and reddy to do gude to euiry man, to do service  
 to ewiry man, to suffyr al thingis, that God may be lowit  
 and prayssed, quhilk had gewin him sick grace; sua that  
 jt is impossibile to separete gude werkis fra faith, ewin  
 as it is jmpossible to separete heite and byrning fra fyr.  
 15 Thairfore tak hede to thi selff, ande bewar of thi awin  
 fanthasyes ande ymagynationns, quhilk to juge of faith  
 and gude werkis will semme wyse, quhen in deide thai ar  
 stark blynde, and of al thingis maist fwillysche. Pray  
 Gode that he will witschaiffe to wirke faith in thinne hart,  
 20 or ellis sal thow remaynne ewirmair faithless; faynne thow,  
 ymagynne thow, enforce thou, werssile with thi selff, and  
 do quhat thou wil or cann.
- Rychtwisnes is ewin sick faith; ande is callit Goddis  
 rychtwisnes, or rychtwisnes quhilk is of valour befor Gode.  
 25 For it is Godis gyft, ande it alteris anne man, ande chenggis  
 him in to anne new spirituall nature, ande makis him fre  
 ande liberall to paye ewery man is dewtye. For throw  
 faith is anne mann purgit of his synnes, ande obtenis luf  
 vnto the lawe of Gode; quhairby he giffis Gode his honour,  
 30 ande payis him at he awgtit him; ande to men he dois  
 seruce willingly, quhairwith sa euir he can, ande payis  
 euiry man is dewtye. Syck rychtwisnes can nature, fre  
 will, ande our awin strentit neuir brynge to pass. For  
 as na man can gif him self faith, sua can he not tak away  
 35 vnbeleiff; how then cann he tak away ony [sin] of all?  
 Quhairfor al js falss ypocricy ande syn, quhat sa euir is  
 donne without faith or in vnbeleife, as it is euident in the  
 xiiij chapture to the Romanis, thocht it appeire neuir sa  
 gloriously and bewtyfull outwart.

FAITH,  
quhat it is.

F. 238 r.

Faith is  
rychtwis-  
ness.

2. haill: 'to gedyr.' 4. not: 'not once.' 5. deadis  
 or: added by the copyist. 9. of this faith: 'where of.'  
 11. lowit: 'loved.' 21. werssile: 'wrastyll'; N., C 38,  
 'wrestle.' 28. luf: 'luste.' 35. ony [sin] of all: T.,  
 T 34, D., 'any sinne at all'; GH., T 36, 'any at all'; M 37,  
 'any thing at all'; N., C 38, 'ony of alle.'

**FLEISCH,** Fleysche ande spret monn thow noth heire vndirstande  
 qu(hat) it ja. as thouth fleische wer only that quhilk pertenit to vnchais-  
 tyte, ande the spret that quhilk jnwartly pertenit to the  
 hart. Bot Paull callit fleische heir, as Christ dois, Joh.  
**F. 238 v.** iij, al that is bornne of fleische, that is to wit, the hail 5  
 man, with lyf, saul, body, witt, will, reasonn, ande quhat  
 sa euir he is or dois within ande without; becauss that  
 al thai, ande al that is within man, studyis eftir the world  
 ande fleische. Cal fleische, tharfor, quhat sa euir (as lang  
 as we ar without the spret of Gode) we think or speik 10  
 of Gode, of faith, of gude werkis, ande of spirituall materis.  
 Call fleische alsua all werkis quhilkis ar donne without  
 grace ande without wirkyng of the spret, how sa euir  
 gude, haly, ande spirituall thai seymme to be; as thow may  
 preif be the v chaptur to the Gallathians, quhair Paull 15  
 nvmbres wirschippyng off ydolis, wychcrafte, jnvvy, ande  
 haitrenth amangis the dedis of the fleische; ande by the  
 viij vnto the Romanis, quhair he sayis that the law, be  
 the reasonn of the fleische, is waike; quhilk is not vndir-  
 stande of vnchastite only, bot of all synnes, ande maist 20  
 specially of vnbeleif, quhilk is anne wice maist spirituall,  
 ande grounde of all synnes.  
 And as thow callis him, quhilk is nocht renewit with  
 the spret and bornne aganne in Christ, fleisch, ande all his  
 deidis, ewin the weray motionns of his hart ande mynde, 25  
 his learyng, doctrynn, contemplatiounn of hie thingis,  
 his preachinge, teachinge, ande study in the scripture, byld-  
 dingis of kirkis, foundyng of abbayis, gyffing of almuss,  
 messes, matynes, quhat sa euir he dois, thocht it seymme  
 spirituall ande eftir the law of God; sua contrary wyse, 30  
 call him spirituall quhilk is renewit in Christ, ande all  
 his deidis quhilkis spryngis of faith, seymme thai neuir sa  
 grose, as the weischyng of the discipillis feite donne be  
 Christ, ande Peters feischyng eftir the resurrectiounn, yee,  
 ande all the dedis of matrimony, ar pure spirituall gyff thai 35  
 proceide of faith; ande quhat sa euir is doynne within the  
**F. 239 r.** lawis [of] Gode, (a) thocht it be wrocht be the body, as the  
 weray dythting of schonne ande siclik, how sua euir gross

(a) *lawis gode* in MS.

17. *haitrenth*: 'hate.' 18. *vij*: C 38 adds 'chapter,' not in N.  
 21. *wice*: 'vyce'; C 39, 'voyce.' 26. *doctrynn*: the copyist  
 has omitted 'and' after this word. 29. *messes, matynes*:  
 'masse, matence and.' 30. *law*: 'lawes.' 38. *dythting*  
 of *schonne*: 'wiping of shewes.'

thai appeire outward. Withtout sic vndirstanding of thir wordis can thow neur vndirstande thys epistill of Paull, nor yit ony vthir place of the haill scripture. Tak hede, thairfor, for quha sa euir vndirstandis thir wordis vthir  
 5 wayis, the same vndirstandis (a) not Paul, quhat sa ewer he bee. Now will we prepaire our selffis to the epistill.

For alss mekill as it belangis to anne preachour of Christis glaide tydingis, first, throu opnyng of the law, to rebuke all thingis ande to preif all thingis synne, that  
 10 procedis not of the spret ande of faith in Christ, ande to preif all men synnaris ande chyldeyr of wraith be inheritance, ande how that to syn is thair nature, ande that be nature they can na vthir wise do bot synn; ande tharwith to abate the pryde of man, ande to bryng him to the know-  
 15 lege of him self and of his miserye ande wrechedness, that he may desire helpe; ewin sua dois Sanct Paul, ande begynnys in the first cheptur to rebuke vnbeleif ande gret synnes, quhilkis all menn may see, as ydolatrie, ande as the gret synnes of the heythen wer, ande as now  
 20 the synnes is of all thamme that lewis in ignorance without faith; [and sais] the wraith (b) of Gode of hewin apperis throw the gospell vponn all menn for thair vngodlynes ande vnhaly lewyng. For thocht it be dayely knawin ande vndirstande be the creaturis that thar is bot anne  
 25 Gode, yit is nature of hir selff, without the spret ande grace, sua corruppit ande poysoned, that men nothir can thank him, nothir wirschippit him, nothir gewis him his dew honour; bot blyndis thamme selfis, ande fallis without ceasing in to worss casis, ewin vnto thai cum to the

(a) *vndirstande* in MS.

(b) *without faith. The wraith* in MS.

3. *nor yit*: 'nether.' of the *haill scripture*: 'in the holy scripture,' but N., C 38, 'in the whole scripture.' 7. *belangis to anne preachour*: 'becometh the precher.' N. has in margin, 'The fyrste Chapter,' but the rubricator has omitted this and all the subsequent *marginalia* of the original.  
 13. *bet*: 'than to.' 18. *gret*: 'grose,' and so in the next line. *may see*: 'see.' 21. *faith — wraith*: T., T 34, M 37, 'fayth, and wyth oute the favoure of God, and sayth, The wrath'; GH., T 36, 'fayth & without the fauour of God. The wrath'; N., C 38, 'faith and without the fauoure of God and fayth. The wrath.' 22. *vngodlynes*: T., T 34, 'vngodly,' but T 36 and subsequent eds. as in the text.  
 23. *dayely knawin ande*: 'knownen & dayly.' 27. *wirschippit*: 'worschippe.' *gewis*: 'geue.' 29. *casis*: 'case.'

F. 239 v.

wirschipping of ymages, ande workyng of schammefull synnes, quhilkis are abhomynabile aganiss nature, ande mair ouir suffere the samme vnrepreiffit of othir, hawing delectatiounn and pleasure tharin.

In the secunnde chepture he procedis further, ande 5  
repreiffs all the haill peopill alsua, quhilk, without lust ande luf of the law, lewis weill outwardly in the face of the warld, ande glaidly condampnis vthir; as the nature of the ypocrittis is, to think thamme selffis cleyne 10  
in respect of opin synnaris, ande yit inwartly haittis the law, ande ar full of couetusnes, ande jnyve, ande of all vncleyanness, Mathe. xxij. Thay ar they that dispysis the gudnes of Gode, ande according to the hardness of thair harttis, heapis togyddir for thamme selfis the wraith of Gode. Forthirmair, Sanct Paull, as anne trew exponer of 15  
the law, sufferis na man to be without syn; bot declaris that al men ar vndir synne, quhilk of free will ande of nature will lewe weill, ande sufferis thamme not to be better thanne opin synnaris. Yee, he callis thamme 20  
harde harttit ande sick as cann nocht repente.

In the thred chapture he myngliss togiddir baith Jewes and the Gentiles, ande sayis that the anne is as the other, baith synnaris, ande na difference betuix thamme, saife this only, that the Jewes had the worde of Gode committede vnto them. Ande thoht mony of thamme belewit not 25  
thaironn, yit is Gode trew in the promises thairby, nothir hurt nor minysched; ande he taked in his waye, ande allegit the saying of the Lorde the fyfty Psalmme, that Gode mycht abyde trew in his wordes, ande ourcum quhen he is judgit. Eftir that he returnit to his purpos 30  
aganne, ande prewit be the scripture that al menn, without difference or exceptiounn, ar synnaris, ande that be the werkis of the law na mann is justified, bot at the law was gevin to vther ande declare synn only. Then he begynnys ande schawis the rycht way vnto rychtwisnes, be 35  
quhat meanis menn monn be maide rychtwiss ande saif; ande sayis, They ar all synnaris, ande without prais

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2. *aganiss*: 'and agaynst,' but T 36 and the others omit 'and.'  
3. *vnrepreiffit* of: N., 'vnrebuked in.' 6. *the haill*: 'those holy.'  
9. *the*: 'all.' *cleyne*: 'pure.' 17. *men*: 'they.'  
21. *togiddir*: 'both together.' 26. *Gode trew in the promises*: T., T 34, GH., M 37, 'goddis truth and promyse'; T 36, 'goddess truth a promise'; N., C 38, 'Goddiss truth of the promyse.'  
27. *taked*: 'taketh.' 28. *of* —  
*Psalmme*: 'of the .l. Psal.'

before Gode, ande monn without thair awin deserving be  
maide rychtwiss throw faith in Christ, quhilck hes de-  
servit sick rychtwisnes for ws, ande becum vnto us Godis  
mercy stoole for the remissiounn of synnes that ar past;  
5 thairby provyng that Christis rychtwisnes, quhilck cummis  
onn to us throw faith, helpit ws only. Quhilk rycht-  
wisnes (sayis he) is now declarede throw the gospell, and  
was testified of befor be the law ande the prophettis.  
Forthirmaire (sayis he), the law is helpit ande furthered  
10 throw faith, thocht the werkis thair of, with all thair  
boast, ar brocht to noutht, ande prowyn nocht (a) of valour  
to justifie.

In the ferd cheptur, eftir that now be the thre first  
chapturis, the synnes ar opned, ande the way of faith  
15 vnto rychtwisnes laide, he begynniss to ansuer vnto cer-  
tann obiectionns ande cawillationns. Ande first, he puttis  
furth theis blynde resons, quhilckis commonly thai that  
will be justified be thair awin werkis ar wont to mak,  
quhen thai heir that only faith without werkis justifies,  
20 saying, Sall menn do na gude werkis? Yee, ande gif  
faith only justifies, quhat neadis a mann to study for to  
do gude werkis? He puttis furth, thairfor, Abrahamm for  
anne exempill, saying, Quhat dide Abraham with his  
werkis? Was all in wayne? Camm his werkis to na  
25 profite? Ande sua concludit that Abraham, without ande  
befor all werkis, was justified ande maide rychtwis; in  
sa farr that before the werk of circumcisiounn he was  
lovede of the scripture, ande callit rychtwiss be his faith  
only, Genes. xv. Sua that he dide not the werk of  
30 circumcisiounn for to be helpit thairby vnto rychtwisnes,  
quhilck yit Gode commandit him to do, ande was anne  
gude werk of obedience. Sa in like wise na doute na  
othir werkis helpis only thing at all vnto mannis justifica-  
tiounn; bot as Abraham's circumcisiounn was anne out-  
35 wart signne, quhairby he declared his rychtwisness quhilck  
he hed be faith, ande his obedience ande reddiness onn to  
the will of Gode, ewin sa ar all vthir gud werkis signes

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(a) *nocht* added above the line.

3. becum: 'is become.' 11. noutht: T., D. end the  
paragraph with this word. of valour: added by the scribe.  
17. theis: 'those.' 19. only faith: so N., C 38, C 39, but  
the others, 'faith only.' 24. Camm: T., 'were,' but subse-  
quent eds., 'came.' 27. farr: 'moche.' 28. lovede:  
'praysede.' 33. only: 'any'; N., 'ony.'



outwart, ande outwart fructes of faith, and of the spret quhilkis justifies not a man, bot that a mann is justified already before Gode inwardly in the hart, throw faith and throw the spret purchased be Christis blinde.

Here with now stablischede Sanct Paul his doctryne 5  
of faith afore rehersi in the threde chepture, ande bryngis the testimonye of Dauide in the eyghte Psal, quhilk he callis a mann biyssed, not off werkis, bot that his synn is not rekned, ande in that faith is jmyputed for rychtwis-  
ness, thoutht he abide not efterwart without gud werkis 10  
quhen he is aniss justified. For we ar justified, ande hes receavit the spret for to do gud werkes; nother wer jt vthirwise possibile to do gud werkes, except we had fyrst the spret.

For how is it possibile to do ony thing weil in the sycht 15  
of Gode quhil we ar yit in captiuite ande bundage, vndir the dewill, ande the dewill possessinge ws all togyddir, and halding our hartis sua that we can nocht aniss consent to the will of Gode? Na man can preveyne the spret in  
doyng gude; bot the spret mon first cum, ande walk him 20  
out of his sleipe, and with the thwndyr of the law feare him, and schaw him his miserable estate and wreched-  
ness, ande causs him to abhore and hate him self, ande  
to desir help, ande then comfort him agayne with the  
pleasant rayne of the ewangell, that is to say, with the 25  
sweet promises of Gode in Christ, and steare wp faith in him to beleiff the promises. Then quhen he belewis the  
promises, as Gode was mercifull to promise, sa js he trew to  
fulfil themm, ande will gif him the spret ande strentht baith  
to luf the will of Gode ande to wyrk thair eftir. Sua se we 30  
that Gode only, quhilk, according to the scripture, wirkis all in all thingis, werkes a mannis justifyinge, saluatiounn,  
and health; yee, ande powres, faith ande beleif, lust ande  
luf to Godes will ande strentht to fulfyll the samme in ws,  
erwin as watter js powret into anne weschel; ande that 35

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7. the testimonye: 'also testimony.' eyghte: 'xiiij'; D., 'xij.' S. Paul's citation is from the thirty-second Psalm. quhilk he: 'whiche.' 8. that: 'in that.' 12. hes receavit: 'receiue.' 17. possessinge: 'possesseth.' 18. halding: 'holdeth.' 19. man: 'man therefore.' preveyne: 'preuent.' 20. walk: 'wake.' 21. and: placed after 'law' in T., but T. 34 and the others as in the text. 23. causs: 'make.' 25. ewangell: 'gospell.' 33. ande beleif: T., 'to be leue,' but T. 34 and the others as in the text. lust ande luf to: 'lust to loue.'

of his gude will ande purpoise, ande not of our deservyngis  
 ande merites. Goddis mercy in promisyng, and trewtht in  
 fulfilling his promises saiffis ws, ande nocht our selues;  
 ande thairfor js all lawde, prayse, ande gloire to be giffin  
 5 vnto Gode for his mercy ande trewtht, ande not vnto us for  
 our merites ande deservyngis. Eftir that he stretcheth his  
 exempile out aganiss all othir gude werkis of the law, ande  
 concludit that the Jewes can not be Abrahams heyres be-  
 causse of blude and kynred only, ande mekill less be the  
 10 werkis of the law, bot monn inheyred Abrahams faith gif  
 thai wil be the rycht heyres of Abraham, for als mekill  
 as Abraham befor the law, baith of Moyses ande alsua cir-  
 cumcisiounn, was throw faith maide rychtwiss ande called  
 the fader of al them that belewis ande nocht of them that  
 15 werkis. Mairattour, the law causis wraith in sa far as na  
 man can fulfill it with luf ande lust; ande als lange as  
 sick grundging, haitrent, ande jndignatiounn aganiss the  
 lawe remaniss in the hart, ande is not tayne away be the  
 spret quhilk cummis be faith, sa lange (na doute) the  
 20 werkis of the law declaris evidently that the wraith of  
 Gode is aponn us, ande not fauour; quhairfor faith only  
 receauiss the grace promisede vnto Abrahamm. Ande thir  
 exemples wer not writtin for Abrahams saik only (sayis  
 he), bot for ouris alsua; to quhomme, gif we beleif, faith  
 25 sal be rekned likewise in rychtwisnes, as he said in the  
 ende of the chepture.

In the v chepture he commendis the fructes ande werkis  
 of faith, sic as ar peace, rejoysyng in the consciens, jnwart  
 luf to Gode ande mann; mairour baldness, traist, confidence,  
 30 and a strange ande anne lusty mynde, ande anne steadfast  
 faith in tribulationn ande sufferieng. For all thir followis,  
 quhair that rycht faith is, for the abundannt graces saike  
 ande giftes of the spret, quhilk Gode hes gewin us in  
 Jesu Christ, in that he gaif him self to dee for us, beyng  
 35 yit his(a) enemyes.

Now haue we than that faith only, befor all gud werkis,  
 justified, ande that it followis not yit tharfor that a man

(a) *our* in MS.

3. *our*: 'we *our*.' 15. *Mairattour*: 'Moreouer.' *sa far*:  
 'as moche.' 17. *grundging*, *haitrent*: 'grudginge, hate.'  
 28. *me*: added by the copyist. 31. *faith*: 'hope.' *thir*:  
 'suche.' 34. *beyng*: added by the copyist. 35. *his*: the  
 'our' of the MS. is a slip of the copyist. 36. *gud*: added by  
 the copyist. 37. *justified*: 'justifieth.'

suld do na gude werkes, bot that the rycht schapin werkes  
 abydis not behynde, bot acumpanyis with faith, ewin as  
 brychtness dois with the sonne; ande ar callit of Paul the  
 fructes of the spret. Quhair the spret is, thair is always  
 symmer, ande thair is allwayis gude fructes, that is to say, 5  
 gude werkes. This is Paulis ordour, that gude werkes  
 sprynges of the spret, the spret cummis be faith, ande  
 faith cummis be hearyng of the worde of Gode, quhan the  
 glaid tydinges ande promises quhilkis Gode has maide to  
 ws in Christ ar preachit trewly, ande receawit in the hart, 10  
 without waweryng ande dowtyng, efter the law hade passed  
 aponn us ande had dampned our consciens. Quhair the  
 worde of Gode is preached trewly ande receawit in the  
 hart, their is faith ande the spret of Gode, ande thair ar  
 gude werkes of necessite, quhan occasiounn is gewin. 1  
 Quhair Godis worde is nocht trewly preachit, bot mennes  
 dreames, tradicionns, ymaginationns, ceremonyes, ande  
 superstitionns, their is na faith, ande consequently na  
 spret, quhilk cummis of Gode. Ande quhair Godis spret  
 is not, thair can be na gude werkis, ewin as quhair anne 2  
 apyltree is not, thar can grow na aplis; bot thar is  
 vnbeleif, the dewillis spret, ande ewill werkes. Of Godis  
 spret ande his fructes haue our haly ypocrites not aniss  
 F. 242 r. knawin, nothir yit taisted thai how sweit thai are, thocht  
 thai faynne mony gude wordis ande werkis of thair awin 2  
 ymagynationns to be justified with all, jn quhilk is thair  
 notht anne cromme of trew faith, or spirituall luff, or of  
 jnwart joye, peace, ande quietness of consciens; for sa fer  
 as thai haue not the worde of Gode for thamme, that sick  
 werkes please God, bot thai ar ewin the rottin fructes of 3  
 rottin treis.

Eftir that he breakes furth ande rynniss at large, ande  
 schawis quhair fra baith syn ande rychtwisnes, death and

2. **with**: added by the copyist, as also in the next line.  
 10. **in the**: 'in the grounde of the.' 11. **ande**: 'or.'  
 13. **trewly**: 'purely,' and so in l. 16. 15. **quhan**:  
 'when soeuer,' but N., C 38, 'when.' 17. **ymaginationns**:  
 'ymaginacions, inuencions,' but N., C 38 omit the latter word.  
 18. **superstitionns**: 'supersticion,' but C 39 has the plural.  
 21. **aplis**: 'appels,' but T., M 37, 'appell.' 22. **Of Godis**:  
 'Of this Goddis.' 24. **taisted thai**: 'tasted.' 25. **wordis**  
**ande**: added by the copyist. 26. **ymagynationns**: so T 36  
 and subsequent eds., but T 34 has the singular. **thair**: added  
 by the copyist. 28. **sa fer**: 'as moche.' 30. **fructes**:  
 'frutes.' 31. **of rottin treis**: T 34, M 37, 'of a rotten tre';  
 T 36, N., C 38, 'of roten tre.' 33. **quhair fra**: 'whence.'

- lyf cummyss. Ande he comparis Adam ande Christ to  
gyddir, onn this wise reasonyng ande disputyng that  
Christ behwfit to cum as anne secunnde Adam, to mak  
us heyres of his rychtwisnes throw anne new spirituall  
5 byrth, without our deserving; ewin as the fyrst Adam  
maide uss heyres of synn throw the bodely generatiounn,  
without our deservyng. Quhairby it is evidently knawin  
ande cleirly provin, that na man can bryng him self out  
of synn vnto rychtwisnes, na mair na he mycht haif  
10 gannestande to be bornne bodylye. Ande that is prowyn  
heir with, for alss mekill as the weray law of Gode, quhilk  
of rycht sulde haif helpin (gif ony thing cwld haif helpit),  
not only come and brocht na help with hir, bot alsua en-  
creassed synne; becauss that the ewill ande poysoned  
15 nature is offendit ande vterly displeasit with the law, ande  
the mair sche is forbidin be the law, the mair sche is  
provokit ande set onn fyre to fulfill ande satifye hir lustis.  
Be the law than se we cleirly that we of neide monn haif  
Christ to justifye ws with his grace, and to help nature.  
20 In the sext chepture he settis furth the cheif ande prin-  
cipall warke of faith, the battell of the spret aganiss the  
fleische; how the spret laubouris ande enforcyss to slaye  
the remanent of synne ande lust quhilk remaniss in the  
fleische eftir our justificatiounn. Ande this chepture teachis  
25 ws, that we ar not sa fre fra synn throw faith that we  
suld(a) eftirwarde gang wp ande downne jdle, cairless,  
ande sure of our selfis, as thouth thair ware now na mair  
syn in us. Yis, thair is syn ramanyng in us; bot it is nocht  
rekned, becauss of faith ande of the spret quhilk feigthtis  
30 aganiss it. Quhairfor we haif anewgtht ado, all the tymme  
of our lywis, to tame ande dante our bodyis, ande to com-  
pell the membres to obey the spret ande not the appetytes;  
that thairby we may [be] lyk(b) wnto Cristis death ande resur-

(a) After *suld*, an erasure of about ten letters.

(b) *may lyk* in MS.

- |   |   |
|---|---|
| 2. onn this wise: 'thus wyse'; N., C 38, 'thys wyse.' |   |
| 3. behwfit to: 'must neades.'                         | 5. deserving: 'deseruinges,'                    |
| but N., C 38, 'deseruinge.'                           | 8. cleirly provin: 'proued to                   |
| the vtermoste.'                                       | 10. gannestande to be: 'withstonde that         |
| he was.'  | 17. satifye: 'satisfie.'                        |
| 18. of neide monn:                                    | 24. justificatiounn:                            |
| 'muste nedes.'  | 22. slaye: 'kyll.'                              |
| 'justifyinge.'  | 26. eftirwarde: 'henceforth.'                   |
| 'to do.'  | 30. ado:  |
| the tymme of our lywis: 'oure lyues longe.'           |   |
| 31. ande dante: added by the copyist.                 | 33. may [be] lyk:                               |
| 'myghte be like.'                                     | The omission of 'be' was doubtless inadvertent. |

rectionn, ande may fulfill our baptyne, quhilk signified the mortifying of synnes ande the new lif of grace. For this battaill ceassis not in us vntill the last breth, ande vntill that syn be vterlye slaynne be the death of the body.

This thing (I meane to tame the body, ande sa furth) we 5  
ar able to do (sayis he), sen we ar vndir grace, ande nocht vndir the law. Quhat it is, not to be vndir the law, he him self exponyss it. For not to be vndir the law, is not sua to be vndirstande, that euiry man may do quhat he lyst; Bot not to be vndir the law is to haue anne fre hart, 10  
renewit with the spret sua that thow hes lust inwardly of thynne awin accorde to do quhat the law commandis without compulsioonn, yee, thocht thair ware na law. For grace, that is to say Goddis fauour, bryngis us the spret, ande makis us to luf the law, sa is thair now na mair 15  
synne, nothir is the law now ony mair aganiss us, bot is at anne, and agreis with us, and we with it. Bot to be vndir the law is to deale with the werkes of the law, ande to wirke without the spret ande grace; for sa lang, na doute, syn ryngis in ws throw the law; that is to say, 20  
the law declaris that we ar vndir syn, ande that synn hes power ande domminioonn our ws, seyng we can not fulfil the law, namely, within the hart, jn sa far as na man of nature fauouris the law, consentis thairto, and delitis thairin; quhilk thing is exceedyng gret synn, that we can 25  
not consent vnto the law, quhilk law is na thing ellis saue the wil of Gode.

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This is the rycht fredome and liberte fromm syn ande from the law, quhair of he writtis vnto the ende of this chepture, that is, a fredomme to do gud only with lust, 30  
ande to lewe weill without compulsiounn of the law. Quhairfor this fredomme is anne spirituall fredomme, quhilk distroyed not the law, bot ministeriss that quhilk

6. *sen*: 'seynge.' 7. *vndir*, &c.: T. has, 'vnder the lawe, whych thyng he hym sylfe expoundeth. For to be wyth oute the lawe ys not so to be vnderstond that a mann shall have no lawe and that every man may doo what hym lusteth, but to be vnder the lawe is to deale with the werkes off the lawe, and to worke,' &c. as in the text down to 'Gode.' Then follows, 'And not to be vnder the lawe ys to have,' &c., as in ll. 10-17. But T 34 and subsequent copies, including D, have the order of our text. 17. *is*: added by the copyist. *agreis*: 'agreed.' 20. *ryngis*: 'raigneth.' 23. *within*: T., T 34, 'within in,' but the others omit 'in.' *jn sa far*: 'for as moche.' 25. *thing*: T., 'same,' but T 34 and subsequent eds. as in text. 30. *that is*, a: 'that it is a,' but N. as in the text.

- the law requiris, ande quhair with the law is fulfillit,  
that is to vndirstande, lust ande luf, quhair with the law  
is stylled ande accusis na maire, compellis na mair,  
nothir hes outht to craif of us ony mair. Ewin as thoutht  
5 thow wer in dett to anne other man, ande war not abile  
to pay, twa maner of wayis may thou be lowsed : anne way,  
gif he wald require na thing of the, ande breake thinne  
obligatiounn ; anne other waye, gif sum othir gude man  
wald paye for the, ande gif the as mekill hes walde satisfye  
10 thynne obligatiounn with all. Of this wise hath Christe-  
maide ws fre fromme the law. Ande thairfor is this na  
wyld fleischly liberte, that suld do notht, bot that dois all  
thingis, ande is fre fromme the craiffing and dette of the  
lawe.
- 15 In the vij chepture he confirmiss the samme with anne  
symilitude of the state of matrimonye. As quhen the  
husbande deis, the wif is at hir liberte, ande the anne  
lowsit ande departed from the other ; nocht that the woman  
suld nocht haif pouer to marye vnto a nothir man, bot  
20 rather now first of all is sche fre, ande hes pouer to marye  
vnto a nothir man ; quhilk sche culd not do before, till  
sche was lowsit fra hir first husbande : ewin sa ar our  
consciens bounde ande jn danger to the law vndir the  
auld Adam, the fleische, as lang as he leweth in ws. For  
25 the law declared that our hertis ar bounde, and that we  
can not dissent fra him. Bot quhen he is mortified ande  
slaynne be the spret, than is the consciens fre ande at  
liberte ; not sua at the consciens sall now do notht, bot  
now first all clewis wnto anne othir, that is, Christ to wite,  
30 and bryngis furth the fructes of lyfe. Sua now to be  
vndir the law js not to be abile to fulfill the law, bot to  
be detter vnto it, and not abile to paye that quhilk the  
law requiris. And to be lowset fra (a) the law is to fulfill  
jt, ande to paye that quhilk the law demandit, sua that  
35 it can eftirwart ask the na maire. F. 243 v.
- Consequently [Paul] declared mair largely the nature of

(a) *fra* added above the line.

3. *accusis* . . . *compellis* : 'accuseth vs . . . compelleth vs.'  
6. *of* : added by the copyist. 9. *walde satisfye* : 'thou mightest  
satisfie.'  
23. *consciens* : 'consciencs.' 25. *declared* :  
'declareth.'  
26. *dissent* : so N., C 38, 39, but the others,  
'disconsent.'  
27. *slaynne* : 'kylled.' 28. *at* : 'that.'  
29. *first all* : 'fyrst of al.' 35. *eftirwart* : 'now henceforth.'  
*na maire* : 'nought.'

synn ande of law, [how] that throw the law syn revyveth,  
 moweth hir self, ande gathered strentht. For the ald mann  
 ande corrupte nature, (a) the mair he is forbiddin ande keipit  
 vndir the law, is the mair offendit ande displeased thairwith,  
 for alss mekill as he can not pay that quhilk is required of 5  
 the law. For to syn is his nature, ande of him self he  
 can not bot synn. Thairfor is the law death to him,  
 torment, ande marthirdomme. Not that the law is ewill,  
 bot becauss that the ewill nature can not suffir that quhilk  
 is gude, can not abyde that the law swld require of him 10  
 ony gude thing: lyk as a seik man can not suffer that a  
 man suld desir of him to rynne, to laipe, and to do  
 otheris deidis of anne haill man. For the quhilk cause  
 Sanct Paul concludis that quhair the law is vndirstande  
 and perceavit of the best wyse, thair it dois na mair, bot 15  
 vtheris synn only, and thairby keillis uss, ande makis us  
 bounde to eternall dampnatiounn and dettoris of the cuir-  
 lesting wraith of Gode, ewin as he weil feleth ande vndir-  
 standeth quhais consciens is trewly towched of the law.  
 In sick danger war we yet, or the law comm, that we knew 20  
 nocht quhat syn meaneth, nor yit knew we the wraith of  
 Gode vpon synnaris, vntill the law hade vtered jt. Sua  
 seis thow that a man monn haif sum othir thing, yee, ande  
 a gretter thing, and a mair mychty thing, thann the law  
 to mak him rychtwiss ande saif. They that vndirstandis 25  
 not the law onn this wise ar blynde, ande gangis to wyrk  
 presumptwslye, supposing to satisfye the law with werkes.  
 For thai not that the law requiris anne free, a willing, a  
 lusty, ande a luffyng hart. Thairfor thai se notht Moyses  
 rycht in the face; the waille hyngis betuix ande hydis 30  
 his face, sua that thai can not behald the glore of his  
 countenance, how that the law is spiritual, ande requiris  
 the hart. I may of myne awin strenthe refraynne that I do  
 my enemye na hurt, bot to luf him with al my hart, ande  
 to put away wraith cleyne out of my mynd, cann I not of 35

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(a) After *nature*, of *synne* ande deleted.

4. vndir: 'vnder of.' 6. to syn: 'synne.' 16. vtheris:  
 'vter.' only: an addition of the copyist, who omits 'and bryng  
 vs vnto the knowledge of oure selves,' which is in all the copies.  
 keillis: 'kylle.' 20. yet, or: 'yer'; D., 'ere.' 24. gretter  
 thing: the latter word added by the copyist. C 38 has, 'a  
 great &.' 28. not: 'knowe not.' 30. waille: T.,  
 'wayle'; T 34, 'vayle.'

myne awin strenthe. To absteynne fra adultery as concern-  
 yng the outward deide can I do of my awin strenthe, bot  
 not to desire in my hart is as vnpossible vnto me, as is  
 to cheiss quhiddir I will hunger or thrist: ande yit sa  
 5 the law requiris. Quhair for of manniss awin strenthe is  
 the law neur fulfillit; we monn haif thair vnto Goddis  
 favour, ande his spret purchased be Christis blude.

Neuertheless, quhan I say a man may do mony thingis  
 outwardly cleyinne aganiss his hart, we mon vndirstande  
 10 that mann is but drywin of dywerss appetites, ande the  
 greatest appetite ouircumis the less, and charyis the man  
 away vyolently with hir. As quhan I desire wengeance,  
 and fearis alsua the jnconueniens that is lik to follow, gif  
 feare be greater, I absteynne; gif the appetite that desiris  
 15 the wengeance be greater, I cann nocht bot prosecute the  
 deide; as we see be experiens in mony murthurress and  
 theiffis, quhilkis, thocht thai be brocht in neur sa great  
 perrell of deade, yit eftir thai haif eschappit, dois ewin the  
 sam agaynne: ande commone wemen prosecute thair lustis  
 20 becauss feare and schamme ar away, quhan vthiris quhilkis  
 haue the sam appetite in thair hartis absteniss, at the  
 leistway outwardly, or ellis workis secretly, beyng ourcum  
 be feare ande of schamme; ande sua lik wyse is jt of al  
 vthir appetytes.

25 Forthirmaire, he declaris how the spret and the fleische  
 feighthis to giddy in anne mann, ande makis anne exempill  
 of him self, that we may knaw to lerne anne rycht wark: I  
 meaynne to slay syn in our selfis. He callis baith the spret  
 and alsua the fleische a law, becauss that lyk as the natur  
 30 of Godis law is to drywe, to compell, ande to craif, ewin  
 sua the fleische dryffis, compellis, craiffis, ande ragiys  
 aganiss the spreit, ande will haif hir lustis satisfyet. Ande  
 this strife duriss in us as lange as we lywe, in sum mair

1. *strenthe*: after this follows in all copies, 'I maye refuse  
 money of myne owne strengthe, but to put awaye loue vnto  
 riches oute of myne herte can I not do of myne awne strength.'  
 10. *that mann*: T., C 38, 'that a man,' but the others as in the  
 text. 11. *charyis*: 'caryeth.' 16. *murthurress*: 'mur-  
 therars.' 22. *ellis*: an addition of the copyist. 23. *be*:  
 'of.' 27. *knaw* — *wark*: T., T 34, GH., T 36, D.,  
 C 39, 'lerne to knowe that worke arighte'; C 38 substitutes  
 'the' for 'that'; M 37, 'lerne to know how to worke aryghte.'  
 28. *slay*: 'kyl.' 32. *satisfyet*: after this word the copyist  
 has omitted a sentence, which in T 34 is, 'On the other syde  
 dryueth the sprite, cryeth and fighteth agaynst the flesshe, and  
 will haue his luste satisfied.'



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and in sum less, as the spret or the fleische is strangeast. Ande the wery man his awin self is baith the spret and fleische, quhilk feigthis with his owin self vntill synn be vterly slaynne, ande we altogyddir maid spirituall.

In the viij chap. he confortis sic feighteris, that thai suld notht dispaire becauss of such flesch, ethir think that thai ar less in fauour with Gode. And he schawis how that the synn remaniss in us, and hurtiss us not; for thair is na daunger to thamme that ar in Christ, quhilk walkis notht eftir the fleische, bot feightiss aganiss it. And he exponiss mair largely quhat the nature of the fleische and of the spret is, ande how the spret cummis by Christ, quhilk spret makis us spirituall, tamyiss, subdewis, ande mortifyis the fleiss, and certifyis us that we ar neuirtheless the sonnes of Gode, and alsua beluffit, thoutht that synn raygnne neuir sa mekill in us, sua lang as we (a) follow the spret, ande feightiss aganiss synne, and slayis and mortifyis it. Ande becauss na thing is sa gude to the mortifynge of the flesche as the croce ande tribulatiounn, he confortiss us in our passionns ande afflictionns be the assistance of the spret, quhilk makis intercessionn to Gode for us mychtely, with graynyngis that passis mannis vtherance, sua that mannis speche can nocht comprehende them; ande with the murnyng alsua of the creaturis with us of greit desire that thai haif, that we war lowsit fra synn ande corruptiounn of the fleysche. Sua see we that thir thre chapturis, the vi, vii, ande viij, doiss na vthir thing sa mekill as to dryff us to the rycht wark of faith, quhilk is to slay the auld man and to mortifye the fleische.

In the ix, x, and xi chapturis he treattiss of Godis (b) predestinatiounn; quhairfra altogyddir yt spryngis; quhiddir

(a) *the* in MS.(b) *Gode* in MS.

1. **strangeast**: 'stronger.' 4. **we**: T., T 34, C 39, D., 'he'; the others as in the text. **maid**: added by the copyist.  
 8. **remaniss** — **not**: 'remayninge in vs, hurteth not.'  
 13. **tamyiss**: 'tameth'; C 39 omits. 15. **beluffit**: C 39 adds 'chyl dren.'  
 17. **and slayis** — **it**: T., T 36, 'to kyll and mortify'; T 34, GH., N., C 38, 'to kyll & mortifie it.'  
 18. **na thing** — **tribulatiounn**: T., 'the chastising of the flesshe, the crosse and soferinge are nothing plesant'; T 34 similarly but omitting 'the flesshe'; the others as in the text. 22. **graynyngis**: 'groninges.' **sua that**: T., D. omit. 23. **ande** — **desyre**: T., D., T 34, 'and the creatures morne also with vs of greate desyre'; the others as in the text. 31. **quhairfra altogyddir yt spryngis**: 'whence it springeth all to gether.'

- we sal beleif or nocht beleif; be lowsit fra synne or nocht be lowsit. Be the quhilk predestinatiounn our justifying ande saluatiounn ar cleyne takin out of our hartis ande put in the handis of Gode only; quhilk thing is maist necessarye of  
5 all. For we ar sa waik and sa vncertan, that gif it stude in us thair wald for weryte na mann be sawit: the dewill na doute wald deceaue us. Bot now is Gode suire that his predestinatiounn can not deceave him, nothir can ony man withstande or lat him; ande thairfor haif we hope ande  
10 traist aganiss synn.  
Bot heir monn a mark be [s]et till thir vnquiet, besye, F. 245 r.  
and hie clymmyng spretis, how far thai sal gang, quhilk first of all bryngis hither thair hie reasonis ande pregnant wittis, ande begynne first fram anne hie to searse the  
15 boddumless secrettis of Godis predestinatiounn, quhiddir thai be predestynate or nocht. Thir of neidis monn cast thamme selfis in gret disperatiounn, or ellis committ them selfis till free channce, without care. Bot follow tho[w](a) the ordour of this epistill, ande nosell thi self with Christ.  
20 Ande lerne till vndirstande quhat the law ande the gospell meanys, ande the office of them baith, that thou may in the anne know thy self, ande that thou hes of the self na strenth, bot to synn; and in the othir the grace of Gode. Ande than sal thou feaght aganiss synn and the fleische,  
25 as the vii first chapturis teachis the. Eftir that, quhen thou art cum to the viij. chapture, ande art vndir the croce ande suffering of tribulatiounn, the necessite of predestinatiounn will waxe sweit, and thou sall weill feill how preciouss a thing jt is. For except thou haue borne the croce  
30 of aduersite ande temptatiounn, ande hes feld thi self brocht in to the very brymme of disperatiounn, yee, ande vnto hellis gates, thou (b) cann neur melle with the sentence of predestinatiounn without thi awin harmme, and without secret wraith ande grudgyng jnwarty aganiss Gode, for vthirwise  
35 it sal nocht be possibile for the to think that Gode is rycht-

(a) *tho* in MS.

(b) *that* in MS.

3. *hartis*: 'handes.' 6. *for weryte*: 'of a trueth.'  
13. *pregnant*: C 38, 'pregnantes.' 16. *of neidis monn*:  
' must nedes ether.' 17. *selfis in gret disperatiounn*: 'selues  
dounne hedelong in to desperacion.' 18. *without care*: 'care-  
lesse.' 19. *nosell*: so C 39; N., C 38 have 'nosel'; the  
others 'noosell.' See E. D. D. under *nussle*. 21. *them*  
*baith*: 'both two.' 22. *that*: 'how that.' 23. *Gode*:  
'Christe.' 24. *sal*: 'se.' 32. *melle*: 'medle.'

wiss ande just. Thair monn Adam be weill mortified, ande the fleischly wite brocht vtirly to nocht, or thow may away with this thing, ande drynk sa stark wynne. Tak bede, thairfor, vnto thi self, that thow drynk na wynne quhill thou art yit bot anne sowkande child. For euiry learning hes hir 5  
awin tymme, measour, ande age, ande in Christ thair js a certanne childhede, in the quhillk a mann maist be content with mylk for a ceasonn vntill he waxe strange ande grow wp vnto a perfite mann in Crist, and be abil (a) to eat mair stark meate. 10

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In the xij chapture he giffis exhortationns. For this mannir obseruit Paull in all his epistillis; first he teachis Christ ande the faith, thann exhortis he to gude werkis, and vnto contynewall mortificatiounn of fleische. Sua heire teachis he gude werkis in dede, ande the trew serwing of 15  
Gode, ande makis all menn preistis, to offer wp, nocht mony ande beastes, as the maner was in the tymme of the law, bot thair awin hartis, with slaying ande mortifying of the lust of the fleische. After that he discrybeth the outwart conuersationn of christin [men], how thei awghtht to behaue 20  
them selues in spirituall thingis; h[ow] to teache, preache, ande reulle in the congregatiounn of Christ; [to] serue anne a nother, to suffer all thingis paciently, ande to commite the wraith ande wengeance to Gode. In conclusiounn, how anne cristin man awghtht to haue him self vnto all men, 25  
to frende, faa, or quhat sa euir he be. These ar the rycht wark of a christin man, quhillk spryngis out of faith; for faith keipis nocht haly day, nother sufferis ony mann to be ydill quhair sa euir jt dweill.

In the xiii he teachis to honour the warldly ande temporall 30  
suorde; for thoct mannis law ande ordinance mak nocht a man gud befor Gode, nother justifies him in the harth, yit ar thai ordinath for the furtherance of the communite or commone welthe, to menteyne peace, to pwniss the ewill, ande to defende the gude. Thairfor autht the gude to 35  
honour the temporall swerde, and to haif it in reuerance,

(a) After *abil*, of *mair* deleted.

- |  |   |   |
|--|---|---|
| 1. Thair: 'Therefore.'                 | 2. or: 'yer that.'                          | 4. na: 'not.'                           |
| 5. anne sowkande child: 'a sucklinge.' | 6. awin: added by the copyist.              | 18. hartis: 'bodies.'                   |
| 9. eat: 'eate of.'                     | 19. lust: 'lustes.'                         | 23. the wraith: 'wreke'; C 39, 'wrake.' |
| 25. haue: 'behaue.'                    | 27. wark: 'workes.'                         | 29. jt: 'she.'                          |
| 33. ordinath: 'ordeyned.'              | communite or: a gloss added by the copyist. |   |

thocht as concernyng thaim selfis thai neide it nocht, bot  
wald absteynne fra ewill of thair awin accorde; yee, ande  
do gude without mannis law, bot be the law of the spret,  
quhilk gouerneth the hart ande gydis it vnto al that is the  
5 will of Gode. Fynallye he comprehendith ande knettis wp  
all in luf. Lufe of the awin nature bestowis all that it hes,  
and ewin jt awin self, onn that quhilk js luffit. Thow nedis  
nocht to bide a kynd mother to be luffing vnto hir only  
sonne; mekil less spirituall luf, quhilk hade [eyne] gewin  
10 hir of Gode, nedeth mannis law to teache hir to do hir  
dewte. As in the begynnyng he dide put furtht Christ as  
the cause ande auctour of our rychtwisnes ande salua-  
tiounn, ewin sua heir settis he him furth as anne exempill  
to contrafaite, that as he had donne to us, ewin sua suld  
15 we do anne to anne vthir.

In the xiiij chaptur he teachis us to deale soberly with  
the consciens of the waik in the faith, quhilk vndirstandis  
nocht yit the liberte of Christ perfeitly anewht; ande to  
fawour thaim in christin luf; ande noht to vse the liberte  
20 of the faith vnto hynderance, bot vnto furtherance and  
edifying of the waik. For quhair sic consideratiounn is not,  
there followis debate ande dispysing of the gospels. It is  
better, thairfor, [to forbeir] the wayke a quhile, wntill thai  
waxe stravnge, then that the lernyng of the gospels suld cum  
25 alongyddyr wndir futte. Ande sick wark is that singular  
warke of luf. And quhair luf is perfite, thair of neidis  
monn be respect to the waik, and that as a thing that Christ  
commandit and chargit to be had abone al thingis.

In the xv chaptur he puttis Christ furth to be followit,  
30 that we sulde be his exempill suffer other that are yet  
waik, as thamme that ar frail opinn synnaris, vnlermyt, vn-  
expart, ande of lothsum manneris; and nocht cast them  
away furthwith, bot to suffyr thaim till thai waxe better,  
and exhort thaim in the meanne tymme. For sua dealis

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- |                                  |   |  |                                     |
|----------------------------------|---|--|-------------------------------------|
| 6. the: 'her.'                   | it: 'she.'  | 7. jt: 'her.'  | 9. hade:                            |
| 'hath.'                          | [eyne]: omitted by the copyist.                   | 11. As: 'And as.'  |                                     |
| 14. contrafaite: 'counterfayte.' | 16. us: added by the                              |  |                                     |
| copyist.                         | 17. vndirstandis nocht yit: T., T 34, 'yet vnder- |  |                                     |
|                                  | stood not,' but the other eds. as in the text.    | 20. vnto: 'vnto  |                                     |
|                                  | the.'   | 23. [to forbeir]: an inadvertent omission of the scribe. |                                     |
| 24. stravnge: 'stronge.'         | 25. that: 'the,' but T., 'a,' and                 |  |                                     |
|                                  | T 34 omits. N. has 'that.'                        | 26. of neidis monn: 'muste                               |                                     |
|                                  |   | nedes.'  |                                     |
| 27. respect: 'suche a respecte.' | and that as: an                                   |  |                                     |
|                                  | addition of the copyist.                          | 29. puttis: 'setteth.'                                   | Christ furth:                       |
|                                  |   | 'forth Christ agayne.'                                   | 30. sulde be his exempill: 'also by |
|                                  |   |  | his ensample shulde.'               |
|                                  |   | 31. vnexpart: 'vnexperte.'                               |                                     |

Christ in the gossell, and now dealiss with us daylye,  
 sufferyng our vnperfectiounn, waikness, conuersatiounn,  
 ande maneris nocht yit fassonetht efter the doctrynn of  
 the ewangell, bot smell of the fleische, yee, and sumtymme  
 breakis furth in outwart deidis. After that, to conclud 5  
 withall, he wysched them encrease of faith, peace, and  
 joye of consciens, praysed thaim, and committit thaim  
 vnto Gode, ande magnified his office and administratiounn  
 of the gossell, ande soberly, ande with greit discretiounn,  
 disired succur and ayde of thaim for the puir sanctis of 10  
 Jerusalem. And it is all puire luf that [he] speakis (a) of or  
 dealis withall. Sua fynd we in all this epistill plentewsy,  
 vnto the outmaist, quhat sa euir a christin mann or a  
 womman aught to do or knaw, that is, to wit quhat the lawe,  
 the gossell, synn, grace, faith, hope, ande the croce are, 15  
 and [quhairin] ewin (b) the strength of all that pertenis to  
 the christin faith standeth. Ande how anne christinn mann  
 autht to behaue him selff vnto euiry mann, be he perfite  
 or a synnare, gud or ewill, stark or waik, frende or faa.  
 Ande in conclusiounn, how to behaue our selfis baith towart 20  
 Gode ande towart our selfis alsua. And all thingis ar  
 profoundlye grunddit in the (c) scriptures, and declareth with  
 exempilles of himself, of the faderis, ande of the propheettis,  
 that a mann cann heir desire na maire. Quhairfor it apperis  
 evidently that Paulis mynde was to comprehend brewitly 25  
 in this epistill all the haill lyearyng of Christis gossell or  
 ewangell, ande to prepare anne jntroductiounn to the auld  
 testament; for without dout, quha sa euir hess this epistill  
 perfity in his hart, the samme hes the lycht ande effecte of  
 the auld testament with him. Quhairfor lat euiry mann, 30  
 without exceptiounn, excerse him self thairin diligently,  
 ande recorde it nycht ande day continewally, vntill he  
 [be] fully (d) acqwynted th[airwith].

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(a) *that speakis* in MS.(b) *and ewin* in MS.(c) *After the, spre* elided.(d) *he fully* in MS.

1. *us, &c.*: the copies all punctuate, 'vs dayly, sufferyng.' 2. *vn-*  
*perfectiounn*: 'vnperfetnes'; N. 'vnperfectnes.' 4. *ewangell*:  
 'Gossell.' 6. *wysched*: 'wissbeth.' 9. *of*: 'in.' 12. *all*:  
 added by the copyist. 14. *do or*: added by the copyist.  
 15. *faith*: here the copyist has omitted a line of his original,  
 'Righteousnes, Christ, God, Good workes, Loue.' 16. *strength*:  
 'pyth.' 22. *declareth*: 'declared.' 25. *brewitly*:  
 'breuely'; N., C 38, 'brefely.' 26. *or ewangell*: added by  
 the copyist. 27. *to the*: 'vnto all the.'

The last chapture is a chapture of recommendatiounn,  
 quhairin [he] yit myngled anne gude monitiounn that we  
 suld be war of the tradit[iounns] and doctrynn of menn,  
 quhilkis begylis the sempyll with sophesty ande learnyng,  
 5 that is, nocht efter the gospels, ande drawis fra Christ,  
 ande nosell them in the waik ande febill, and (as Paull  
 callis thaim in the epistill to the Gallathianns) in beggerly  
 ceremonies; for the entent that thai wald lyue in fatte  
 pastures, ande be in auctorite, ande be takin as Christ,  
 10 yee, ande abonne Christ, ande syt in the tempill of Gode,  
 that is, to wit in the consciens of menn, quhair Gode only,  
 his worde, ande his Christ awtht to syt. Compair, thairfor,  
 all maner doctrynn of men vnto the scriptur, ande se  
 quhiddir thai agre or nocht. And committ thi self hail  
 15 ande altogyddyr vnto Christ; ande sua sall he with his  
 haly spret, ande with all his gudnes, dueill in thy saull.

The summe ande haill cause of the writting of this epistill  
 is to preif that man is justified by faith only: quhilke pro-  
 posiciounn quha say denyit, to him is not only the epistill  
 20 ande al that Sanct Paull writ, bot alsua the hail scriptur  
 sua lokit wp that he sal neur vndirstande it to his saulis  
 helth. And to bryng anne mann to the vndirstanding ande  
 felyng that faith only justified, Paul prophocyeth that the  
 hail nature of mann is sua poysoned and sua corruptit,  
 25 yee, ande sua dead as concernyng godly lewyng or godly  
 thinking, that it is impossible for hir to keip the law jn  
 the sycht of Gode; that is to say, to luf it, ande of luf and  
 desire do it, as naturally as a mann eattis or drynkkis,  
 vntil sche be quykned agaynne ande hailed throw faith.  
 30 And be justifying vndirstand na vthir thing than to be  
 reconseled to God, ande to be restored vnto his fauoris,  
 ande to haue thy synnes forgiffin the. As quhan J say God  
 justified us, vndirstande thairby that (a) God for Christis

(a) After *that*, *Christ only* deleted.

5. drawis: 'drawe them.' 6. nosell: the eds. vary here,  
 as at p. 341, l. 19. 14. or: so T 34, M 37; the others omit.  
 16. gudnes: 'fulnes.' saull: with 'Amen' added, the piece ends  
 here in T. and D. What follows appears for the first time in  
 T 34. 19. the: 'this.' 20. Sanct: added by the copyist.  
 23. prophocyeth: T. 34, 'proueh'; T 36, 'prophethe'; M 37,  
 'proueth'; N., C 38, 'prophecieth.' 25. as: added by the  
 copyist. 26. impossible: C 38 adds 'to saye.' 28. desire:  
 'lust to.' 29. hailed: 'healed.' 31. fauoris: 'fauoure.'  
 32. J: C 38, 'he.'

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saik, his merites and deservingis only, receawis ws wnto  
 his mercy, fauour, and grace, and forgiffis ws our synnes.  
 And quhan I say Christ justifiis ws, vndirstande thairby  
 that Christ only had redemyt us, boutht and deluyirit us  
 out of the wraith of Gode [and] dampnatiounn, ande hade 5  
 with his werkis only purchased us the mercy, the fauour,  
 ande grace of Gode, ande the forgifness of our synnes.  
 Ande quhan I say that faith only justifies, vndirstande  
 thairby that faith ande traist in the truth of Gode, ande  
 in the marcy promised us for Christis saike, ande for his 10  
 deserving ande werkis only, doth quiete the consciens  
 ande certifye hir that our synnes be forgewin ande we ar  
 jn the fauour of Gode.

Forthermaire, put befor thi eyne Christis werkis ande  
 thi awin werkis. Christis werkis only justifies the, and 15  
 makis satisfaciounn for thi synne, ande thi awinn werkis  
 not; that is to say, quyeteth thi consciens, ande mak the  
 suire that thi (a) synnes ar forgiffin the, ande not thynne  
 awin werkis. For the promyse of mercy js maide the for  
 Christis werkis saik, ande nocht for thi awin werkis saik. 20  
 Quhairfor, seyng Gode hade not promisede that thi awin  
 werkis sal saue the, thairfor faith in thi awin werkis cann  
 neuir quiete thi consciens, nor certifye the befor Gode  
 (quhen Gode commiss to judge ande to tak anne reknyng)  
 that thi synnes ar forgewin the. Beyewnde all this, my 25  
 awin werkis cann neuir satisfye the law, or pay hir that J  
 awe hir, for I awe the law to luf hir (b) with all my hart,  
 saul, pouer, ande mycht. Quhilk thing to paye I am  
 neuir able, quhill I am compased with fleische. Na, I  
 cann nocht aniss begynne to luf the law except I be first 30  
 suir by faith that Gode luffit me ande forgiffis me.

Finallye, that we say faith only justified, awtht not to  
 offende na mann. For gif this be trew that Crist only  
 redemit ws, Christ only bwire our synnes ande maide satis-  
 factiounn for themm, ande purchased us the fauour of 35

(a) *thi* added above the line. (b) *hir* corrected out of *thir*.

1. *his*: not in T 34. 5. [and]: an inadvertent omission of the scribe.

13. *the fauour*: T 34, 'the full fauoure,' but the others omit 'full.'

15. *thi*: 'thyne.' *justifies the*: T 34, 'iustifiethe,' but the others as in the text.

17. *quyeteth*: T 36, 'quyeteth'; the others, 'quyeteth.'

24. *reknyng*: T 34, 'reconnyng'; N., 'rekenninge'; C 38, 'rekenyng.'

31. *luffit*: 'loueth.'

32. *justified*: 'iustifyeth.' *not*: added by the copyist.

34. *bwire*: 'bare.' *and*: added by the copyist.

- Gode, then monn of neide it be trew that the traist only  
 in Christes deserwyng, ande in the promises of Gode  
 the fader, maide to uss for Christis saik, doth only quiete  
 the consciens, and certifye hir that the synnes ar forgiffin.  
 5 Quhen thai say anne mann monn repent, forsaik synn,  
 ande haif anne purpoise to synn na maire, as neire as  
 he cann, ande luf the law of Gode, Ergo, faith ande luf  
 justified not, I ansueir, that ande all lyk argumentes ar  
 nocht, ande lyk to this:—I monn repent ande be sary.  
 10 The gospell monn be preacht to me, ande J monn be-  
 leif it, or ellis I cann nocht be partaker of the mercy quhilk  
 Christ hes deservit for me. Ergo, Christ only justified me F. 247 v.  
 not; or Christ only had not ma[id] satisfactiounn for my  
 synnes. As this is anne nochtthy argument, su[a is] the  
 15 vthir.  
 Now go to, reader, ande according to the ordour of  
 Paule, ewin sua do thou. First, behald thi self diligently  
 in the law of Gode, and se thair thi just dampnatiounn.  
 Secunndly, turnne thi eyne to Christ, ande se thair the  
 20 excedyng mercy of thi maist kynde and luffing fader.  
 Thridly, remembyr that Christ maide nocht this attone-  
 ment that thou suld anger Gode agaynne, nothir deide  
 he for thi synnes that thou suld lyue still in themm, nothir  
 clengit he the that thou sulde returnne (as anne swynne)  
 25 vnto thinne auld pwyll agaynne; bot that thou suld be  
 ane new creature, ande lyue anne new lyffe after  
 the will of Gode, ande nocht of the fleische.  
 Ande be diligent, lest throw thi awin  
 negligence ande vnthankfulness  
 30 thou lose this fauour ande  
 mercy agaynne.

¶ Faireweill.

- |  |   |
|--|---|
| 1. of neide it: 'it nedes.'                                  | 5. Quhen: 'And when.'   |
| 6. neire: 'nye.'   | 7. ande luf: T 34, M 37, 'alone,' but<br>the others as in the text. |
| 17. Paule: 'Pauls wrytinge.'                                 | 14. nochtthy: 'naughtie.'   |
| 25. pwyll: T 34, T 36, M 37, 'podell'; N., C 38, 'pouddell.' | 19. Secunndly: 'Secondarely.'                                       |



¶ THE SUMME OF THE EPISTILLE OF SANCTE PAULE  
TO THE ROMANIS.

Chap. i. P[au]l declariss his luf toward the Romanes;  
schawis quhat the gospell js, with the fruct thair of,  
ande rebukis the baistlyness of the fleische.

Chap. ij. He rebukis the Jewes, quhilkis as twychyng synn  
ar lyk the heythen, yee, ande ware than thai.

Chap. iij. He schawis quhat preferment the Jewes haiffis,  
ande that baith the Jewes ande Gentiles ar vndir synne,  
ande ar justified only be the grace of Gode.

Chapt. iiij. He declaris be the exempill of Abraham that  
faith justifyis, ande nocht the law, nor the werkis  
thair of.

Chap. v. The pouer of faith, hope, ande luf. Ande how  
deatht raigned [fra] Adam vnto Christ, be quhom only  
we haif forgifnes of syn[nis].

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[Chap. vi.] For sa mekill as we ar deliuereth throw Christ  
fra synn, we monn fassounn our selfis to lyue as the  
seruandis of Gode, ande not eftir our awin lustes. The  
vnlik reward of rychtwisnes ande synne.

[Chap. vij. Christ hes deliuerit ws fra the law ande deade.  
Paul schawis quhat the fleische ande outward man js,  
ande callis it the law of the membris.

Chap. viij. The law of the spret gewis lyfe. The spret of  
Gode makis uss Godes chyltrenne ande heyares with  
Christ. The abundant luf of Gode cann nocht be  
separatede.

Chap. ix. Paull complaynnes aponn the harde hartes of the  
Jewes, quhilkis walde nocht receaue Christ; ande how  
the heythen ar chosin in thair steade.

Chap. x. The vnfaithfullness of the Jewes. Twa maner of  
rychtwisnes.

Chapt. xi. All the Jewes ar not cassin away. Thairfor  
Paull warnede the Gentiles that be called not be hye  
mynded, nor to dispise the Jewes, for the judgmentes  
of Gode ar deipe ande secreite.

Chap. xij. The sueit conuersatiounn, luff, ande werkes of  
syck as belewis in Christ.

Chap. xiiij. The obedience of menn vnto thair rewlaris. Luf  
fulfillis the law. It is now na tymme to follow the  
werkes of dearkness.

Chapt. xiiij. The waik awtht nocht to be dispysed. Na  
mann suld offende anotheris consciens. Agaynne, for  
outwart thingis suld na man condampne another.

- Chap. xv. The infirmite ande frailness of the waike autht to be bornne wyth all luf ande kyndness, eftir the exempill of Christ.
- Chap. xvi. Anne chaptur of salutationns. He warnyss them to be warre of mannes doctrynn, ande commendis vnto thaim certan godly menn, that war lufferis ande brethir of the trewth.

¶ THE SUMME OF THE FYRST EPISTILLE OF  
PAULL TO THE CHORINTHIANS.

- Chapt. i. He commendit the Corinthians, ande exortis them to be of anne mynde, ande rebukis the dyvisiounn that was amangis thaim. Warldly wisdomme is folyschnes befor Gode, yee, (a) thair js na wisdomme hot in the dispysit croce of Christ.
- Chap. ij. It is not eloquence ande gloriuss penteth wordis of warldly wisdomme that cann edifye and conuert saulis vnto Christ, bot the playnne wordis of the scripture; for thai mak mentiounn of him ande of his croce.
- Chap. iij. Paull rebukit the sectes ande auctorite thair of. Christ is the fundatiounn of his kyrk. Na man awgtht to rejoyse in man, bot in Gode.
- Chap. iiij. The preachers ar bot ministers: judgment be- F. 248 v.  
langit to Gode.
- Chap. v. After quhat maner Paull cursit the mann that had committit for[ni]catiounn with his moder in law.
- Chap. vj. He rebukis them for gaynging to law togyddir before the hey[then], ande repruyffis vncleynes.
- Chap. vij. Of mariage, virginite, ande wedowheide.
- Chap. viij. He rebukis thaim that vsis thair liberte to the sclander of otheris, ande schawis how menn augtht to behaue thaim towart sick as be vnwrast.
- Chap. ix. Luf forberis the thing that sche may do be the law. He exhortis themm to rynne still furth in the course that thai haif begownne.
- Chap. x. He feareth thamme with the exemplis of the auld testament, ande exhortis themm to anne godly conversatiounn.
- Chap. xi. He rebukis them for the abvse ande misordour that thai hade about the sacrament of the body ande blude of Christ, ande bryngis thaim agaynne to the first institutionn.

(a) *yit* in MS.

### 350 THE SUMME TO SECUNND CHORINTHIANS

- Chap. xij. The diuersite of the giftis of the Haly Gaist  
gewin to the confort and edifying anne of anne nother,  
as the membres of anne mannis body servis anne and  
other.
- Chap. xiiij. The nature ande condicionns of luff.
- Chap. xiiij. Paull schawis that the gift of prophecie, inter-  
pretyng, or preaching excellis the gift of townngis, and  
how thai awtht to be vsit.
- Chap. xv. The resurrectionn off the deade.
- Chap. xvi. He puttis thaim in remembrance of the gadder-  
ing for the puire christin at Jerusalem, ande concludis  
his salutatiounn with the salutatiounns of certanne luffing  
brethir.

#### THE SUMME OF THE SECUNND EPISTILL TO THE CHORINTHIANS.

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- Chap. i. The consolatiounn of Gode in tribule. The luf of  
Paul towart the Chorinthians, ande his excuise that he  
comm not to themm.
- Chap. ij. He shawis the cause of his absence, ande exortis  
them to forg[eue] the mann that had fallenne, ande  
receaue him aganne with luf.
- Chap. iiij. He praysede the preaching of the gospell aboue  
the preach[ing] of the law.
- Chap. iiij. A trew preacher is diligent. He corruppis nocht  
the worde [of] God. He preachit not him self, bot  
sekit the honour of Christ, yee, thoutht jt be with the  
perrell of his lyff.
- [Chap.] v. The raward for sufferying of tribule.
- [Chap.] vj. Anne exhortatiounn to receaue the worde of  
Gode, with gewing of thankes and amendement of  
lyf. The diligence of Paul in the gospell, and how he  
warned thaim to eschew the companie of the heythenn.
- Chap. viij. He exhortis thaim to receaue the promises of  
Gode thankfully. The Corinthians ar commendit for  
thair obedience and luf towart Paule.
- Chap. viij. and ix. He puttis thaim in remembrance to help  
the puire sanctis at Jerusalemm, according as the  
Macedonians dide.
- Chap. x. He twechit (a) the fals apostilis, and defendis his  
auctorite and callynge.
- Chap. xi. Paul (vndir sufferance) commendit him self, and  
defendit his auctorite aganis the falss prophettis.

(a) *twechit* written above *teachis* deleted.

- Chap. xij. Paull is taynne vp into the thred hewin, and harde wordis notht to be spokin of.  
 [Chap.] xij. He promised to cum vnto them, ande exhorted thaim sua to ordour thaim selffes that he may fynde thaim perfite ande of anne mynde.

THE SUMME TO THE GALATHIANS.

- Chap. i. Paul repreiffit them becauss thai war fallin away fra the gospell. He schawis his awin conuersatiounn, he magnifyes his office and apostilschipe, ande declaris him self to be equall with hiest of the apostillis.  
 Chap. ij. He withstude Peter in his face, ande previt that the law ande circumcisiounn ar notht necessary to saluatiounn.  
 Chap. iij. He repreiffit the vnsteidfastnes of the Gallathians, schawing [the] vnperfitnes of the law, and declaris neuirtheless that it was notht gewin for notht.  
 Chap. iiij. Paul schawis that throw Christ we ar deliuerit fra the law, ande he rebuykkis the vnthankfulness of the Gallathians.  
 Chap. v. He laubouris to draw thaim away fra circumcisiounn, schawande them the battell betuix the spret and the fleische, ande the fructes of thaim baith.  
 Chap. vj. He exhortis them to brotherly luff, ande anne to barre with anothir. Jn the ende he warniss thaim to be ware of circumcisiounn.

[THE SUMME OF THE EPHESIANS.]

- Chap. i. The euirlestyng ordinance ande electiounn of Gode F. 249 v.  
 [in sawying al menn] throu Christ Jesu his sonn.  
 We ar ordanit vnto gude werkis. Th[e] dominiounn of Christ.  
 Chap. ij. Paull schawis them quhat maner of peopill thai war befor thair conuersiounn, ande quhat thay ar now in Christ.  
 Chap. iij. He schawis the cause quhy he was presoneth. Ande he desiris thaim [nocht] to faynt (a) becauss of his trubile. Ande prayed to Gode to mak them stead-fast in his spret.  
 Chap. iiij. He exhortis thaim vnto meikness, lange sufferyng, vnto luf and peace. Euiry anne to serue annde

(a) *thaim to faynt* in MS.

edifye another with the gift that Gode hade geuen him. To beware of strange doctrynn, to lay asyde the conuersatiounn of gredye lustis, ande to walk in a new lyfe.

Chap. v. He exhortis thaim vnto luf. He warniss thaim to beware of vncleynness, covetousness, fuyllech talkyng, ande falss doctrynn. To be circumspect, to avoyde drounkynness, to rejoyce, ande to be thankful towart Gode. To submitt them selues anne to anothir. He teachis how wemen sulde obeye thair husbandis, ande how luffingly men awgtht to intreate thair wiffis.

[Ch]ap. vi. How children suld behaue them selues towartis thair fatherres ande motherres; lykwise fatherres towart thair childrynn, serwandes towart thair maisterres. Agaynne, maisterres towart thair seruandes. Anne exhortatiounn to the spirituall battell, ande quhat wappynnes christin men suld feigth with all.

#### THE SUMME TO THE PHILIPPIANS.

[Cha]pt. i. He exhortis them to encrease in luf, in knowlege, and experience of godely thingis. He makis mentiounn of his presonyng at Romme. He is glaide to heir Christ preached. He is content ethir to die or lyue, and prayed thaim to leade a godly conuersatiounn, to be of anne mynde, ande to feare na persecutiounn.

[Cha]p. ij. He exhortis thaim to vnite ande brotherly luf, ande to be ware of strife and waynne glorie. Ande for a suire exempill he layis Christ before themm.

Chap. iij. He warnnyss them to be ware of fals teacheris, quhom he callis dogges ande enemyes of Christ. He repreiffis mennes awynne rychtwisness.

Chap. iiij. He salutes certanne of themm, he exhortis them to be of honest conuersatiounn, ande thankis thaim becauss of the prouisiounn that thai maide for him beyng in presonne.

#### [THE SUMME] TO THE COLLOSSIANS.

[Chap. i.] He giffis thankis vnto God for thair faith, luf, ande hope, he prayis for thair jncrease, ande he schawis how we ar the kyngdomme off Gode optayned be Crist, quhilk is the head of the congregatiounn.

## SUMME TO SECUNNDE THESSALONIANS. 353

- Chap. ij. Quhat great caire Paull tuke for the congregatiounn. How he exhortis thaim to be steadfast in faith of Crist. He exhortis to beware of fals teac[heris] ande worldly wisdomme, ande discrivis the falss prophetis.
- Chap. iij. He puttis thaim in remembrance of the spirituall resurrectiounn. To lay aside al maner of corruptit lywyng, to be fructfull in all godlyness ande wertew, ande [schawis] to(a) all degreis thair dewtye.
- Chap. iiij. He exhortis them to be fervent in to prayer, to walk wyselye vnto thaim that ar not yit cum to the kyngdomme of Christ, ande salutes themm.

### THE SUMME TO THE FIRST TO THE THESSALONIANS.

- Chap. i. He thankis Gode for them, that thai ar sa steadfast in the faith, ande gud werkes, ande receawis the gospell witht ernstfulnes.
- Chap. ij. He puttis thaim in mynde of the godly conuersatiounn that [he] led(b) amanges them, quhen he preached the gospell vnto thaim. He thankis Gode that thai receawit worde sa fructfullye, ande excuysis his absence.
- Chap. iij. He schawis how greittly he was rejoysed quhan Thimothe taulde him of thayr faith ande luff.
- Chap. iiij. He exhortis them to steadfastness, to keip thaim selues fra synne [and] vncleyne conuersatiounn, to luf anne another. He repreiffis ydil[nes], ande speikis of the resurrectiounn.
- Chaptur v. He jnformys them of the day of domme ande the cummyng of [the Lorde]. He exhortis thaim to wache, ande to regard sic as preachis God[es word amangis thaim].

### THE SUMME OF THE SECUNNDE TO THE THESSALONIA[NS].

- Chap. i. He thankis Gode for thair faith ande luf, and prayis for the jncreassing of [the sam].
- Chap. ij. He schawis themm that the day of the Lorde sal noht cum till the departyng fra the faith cum fyrst. Ande thairfor he exhortis [thaim not to be] deceavit, bot to stande steadfast in the thingis that he had teachit themm.
- Chap. iij. He desirit them for till pray for him, that the

(a) *ande to* in MS.

(b) In MS. *that led.*

### 354 THE SUMME TO SECUNNDE TYMOTHE.

gospell may prosp[er]. Ande gaife thaim warnyng to repreife the jdille. Ande gif thai will [not] laubour with thair handis, that thai sall not eate.

F. 250 r.

#### THE SUMME OFF THE FIRST TO TYMOTHE.

- Chap. i. He exhortis Thymothe to wayte apon his office, nam[ely to se] that na thing be teachit bot Godes worde, &c. He schawiss a[lsua] quhairfor the law is gude. Ande telles thayis sueit and glaide ty[things], that Christ Jesus camme in to the warld to sawe synnares, [be] exempil(a) of him self.
- Chap. ij. He exhortis to pray for all menn. He will notht haue wemen to be owr costly arayed, nor to teache in the congregatioun; bot to be in silence, ande obey thair husbannes.
- Chap. iij. Quhat maner of a man anne byschope or anne preist awtht to be, ande quhat condicionns his wyf ande cheldere suld haue. The properteyis alsua required in a deacounn or minyster, and in his wif.
- Chap. iiij. He prophecyed of the letter dayis, and exhorted Thymothe to the diligent readyng of the haly scripture.
- Chap. v. He teacheid him how he sall behawe him self in repreiffing all degreyis. Anne ourdour concernyng wydowes.
- Chap. vj. The dewtye of seruantes towart thair maisteres. Aganiss syc as ar notht satified with the worde of God. Aganiss covetuousnes. Anne gud lessounn for ryche menn.

#### THE SUMME OF THE SECUNNDE TO TYMOTHE.

- Chaptur i. Paul exhortis Tymothe to steadfastness ande pacience in persecutiounn, ande to continew in the doctryne that he had teachit him. A commendatioun of Onysiphor[us].
- [C]hap. ij. Lyk as in the first chaptur, sua heir he exorttis him to be constant in trubile, to suffere manly, and to byde fast at the hailsum doctryne of our Lorde Jesus Christe.
- [Cha]p. iij. He prophecyed of the perwellouss tymmes. He set furth ypocrytes in thair cowloures. He telleth us quhat thai ar within, for all thair fair faces owtwartly. Persecutiounn for the gospell.

(a) *synnares exempli* in MS.

[C]hap. iiij. He exhortis Tymothe to be ferwent in the worde, ande to suffer aduersite. He makis mentiounn of his deatht, ande bade Thymothe cum t[o him].

## THE SUMME TO TITUS.

Chap. i. Paul exhortis Titus to ordanne preistis and byschoppis in euir[y] cyete, ande he declaris quhat manerris thai awtht to be of q[uha] ar chosin to that office. Ande chargis Titus to repreif them th[at] gaynestandis the gossell.

[Chap.] ij. He tellis how he sall teache al degreis to behaue thaim. (a)

[Chap. iij. Of] obedience to sick as ar in auctorite. [He F. 251 r.  
warnyss Titus to be warre of] fwylsche ande vnprofit-  
abile questionns.

## TO PHILEMON.

Chap. He rejoyset to heir of the faith ande luf of Philemonn, [quham he desiret to] forgif his seruande Onesimus ande luffingly for to re[ceauue hym agaynne].

## THE SUMME TO THE HEBRUES.

Chap. i. How Gode delith luffingly with them of the auld tymes s[ending thaim his prophetis]. Bot mekill mair mercy hes he schawin us in that he sende [us his awin sonn. Of the] maist excellent gloire of Jesus Christ, quhilk in all thingis is [lyk to his fader].

Chap. ij. He exhortis us to be obedient vnto the new law, quhilk Chr[ist hes gewin us]. Ande not to be offendit at the law degree ande infirmite of Christ [becauss it wes] necessarie that for our saikes he suld tak sick anne hwmyll [stait aponn hym] that he mytht be lyk vnto his bretheir.

Chap. iij. He requiriss us to be obedient vnto the worde of Christ [quhilk is mair] worthy than Moyses. The pwnyschment of them that willingly hard[en thair harttes].

Chap. iiij. The Saboth or rest of the christin. The pwnyschment [of unbeleweris]. The nature of the worde of Gode.

(a) At the bottom of this page (reversed) is written: *Hew Campbell of Lowdown.*



Chap. v. Christ is our hie preist, the seat of grace, and mair exc[ellent than] the hie preistis of the law.

Chap. vj. He passis furth with the thingis that he beganne with in the letter ende of [the fyft] chapture. Ande exhortis thaim nocht to faynt. Bot to be steadfast and patie[nt], for sa mekill as Gode is suire in his promissesses.

Chap. vij. He compariss the preisthed of Christ to Melchisedech, bot far mair excell[ent].

Chap. viij. The office of Christ is far mair excellent than the preistes office of [the] law, quhilk was vnperfite, and thairfor abrogate.

Chap. ix. The profite and worthyness of the auld testament, ande how far the n[ew]e excellis it].

Chap. x. The auld law had na power to cleyng away synn. Bot Christ [dide it with] offeryng of his body aniss for all. Ande exhortatioun to receaue this [gudnes] of Gode thankfully, with pacience ande steadfast faith.

[Chap. xi.] Quhat faith is, ande a commendatiounn of the sam. The steadfast beleif [of the faderis in auld tymme].

[Chap. xij.] Anne exhortatiounn to be pacient and steadfast in trubile and ad[uersite] aponn hoip of euirlestynge] rewarde. A commendatiounn of the new testament abone the [auld].

[Chap. xij. He ex]hortis ws vnto luf, to hospitalite, to th[en]k appon thaim] that ar in aduersite. To meanteyne wedlocke, [and to a]voyde covetuousness. To mak mekill of [thaim] that preachis Godes worde. To be war of [straunge do-]ctryne. To be content to suffer [rebuik with] Christ. To be thankfull [vnto God] ande obedient vnto [oure hedd]is. Finis.

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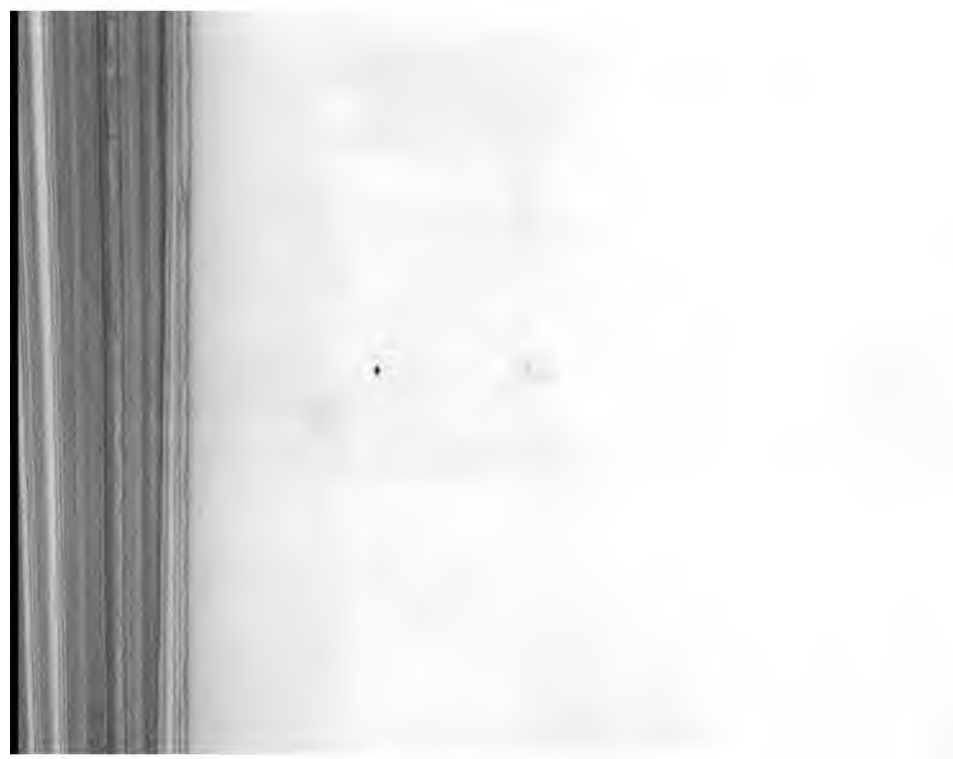
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